

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LI

JACKSON, MISS., June 13, 1929

NEW SERIES  
VOLUME XXXI. No. 24

## A \$5.00 Bible for 5 New Subscribers

We have never been able to offer such a premium before. Those who get this Bible are doing good in both ways. They are securing for themselves what is practically a commentary on the whole Bible; and they are bringing others in touch with the Christian life and service of the whole denomination by getting them to take The Baptist Record. There are easily five people in your church who can be secured as subscribers. Or two subscribers for six months count the same as one subscriber. Get them now. Send them in and we send you the Bible postpaid: Moffatt's Translation of the whole Bible

The Rockefeller Foundation spent 21 million dollars in the past year in philanthropic work, chiefly medical and sanitary.

Dr. White, formerly field representative of Moody Bible Institute becomes president of Los Angeles Bible Institute.

The Church at Clinton will conduct a Daily Vacation Bible School. This is the first effort along this line in a town where schools are their daily bread.

Dr. A. W. Beaven, pastor of Lake Ave. Church, Rochester, has been elected president of Colgate-Rochester Divinity School, succeeding Dr. Clarence Barbour resigned.

The debt of the Foreign Mission Board on Jan. 1, 1928 was \$1,145,729.74. On Jan. 1, 1929, is had been reduced to \$965,401.64. On June 1, 1929, is was \$801,262.15.

Several officials of Leadville, Col. were sentenced to pay fines and serve penitentiary sentences by the federal judge for violating the prohibition law. This is a recent result of raids last Winter.

Mississippi was entitled to 677 messengers to the Southern Baptist Convention in Memphis on the financial basis. There were present 453. From associations we were entitled to 78. There were present eleven.

Dr. H. M. King, of Jackson, is helping Dr. McMillin and his people at Louisville in a meeting this week. The Editor supplied for him Sunday morning and night. This church has a good congregation and constant accessions, three on Sunday.

The 141st General Assembly of the Presbyterian Church, recently held in St. Paul, Minnesota, adopted a recommendation by practically a unanimous rising vote looking to organic union of five Protestant church bodies. The proposal for appointment of commissioners to confer with similar commissions from the Protestant Episcopal Church, the Methodist, Episcopal Church, the Methodist Episcopal Church, South, and the Presbyterian Church of the United States, generally known as the Presbyterian Church, South.—Ex.

The State forces in Alabama have arranged for the emergency appeal of the Baptist Bible Institute to be made about Thanksgiving Time. And in North Carolina the plan is to have the special emergency offering to the Institute to be made on the twenty second of December.

Quentin Lumber Camp, 20 miles N. W. of Brookhaven, was the scene of a great spiritual meeting held by W. R. Storie and Silas Johnson. There were 18 reclamations and 8 professions of faith. These will probably united with Pleasant Hill Church in Copiah County. This meeting was held out in the open, without house or tent, the seats being furnished from the mill. Brother Storie also reports 18 received into the church at Quentin from a recent revival meeting.

Mrs. Helen Barrett Montgomery has this to say in the Watchman Examiner about "Theological Seminaries and the Pew":

The pew wants to see men of God put in charge of all our seminaries. It seems to us more important that the president should be a prophet than that he should be a scholar. We want men who walk with God and talk with God and can interpret him to the young men who form the student body. There ought to be at the head of all our seminaries men who can make the student see visions and dream dreams; who can reinforce their faith in prayer, because they have heard them pray; who catch the love of God and the faith of Jesus by a divine contagion, and so pass it on.

I think that our quarrel with the theological seminaries is because they put questions of scholarship and theology first; and that much of what seems to us of equal or greater importance is crowded out.

Would it not be wonderful if a theological seminary provided in its curriculum for a certain number of weeks of field work in every term—field work under the direction of a member of the faculty? It might be in the establishment of neighborhood Sunday school classes, in street preaching, in social service, in vacation Bible schools, in visitation of jails and hospitals. The charge is often made that Protestant patients in hospitals are not as freely or as often visited as are Catholic patients. If the charge is true would not here be an opportunity for the student to get a real acquaintance with life in the time when it most reaches out for help.

I fear that I have wearied you by my long list, but I must add one thing more. I believe that the pew hopes and expects from the seminaries a warm, living, glowing spirit of evangelism. Where that is lacking nothing can atone for it. We do not want a timid, hesitating, qualifying assent to the gospel, we want a whole-hearted commitment. Ministers are to be fishers of men, and it is a poor equipment to send them out doubting the efficacy of their bait and not so keen on fishing after all.

### EMERGENCY APPEAL OF THE BAPTIST BIBLE INSTITUTE

By W. W. Hamilton, President

In the report of the trustees of the Baptist Bible Institute to the Southern Baptist Convention at its meeting in Memphis, Tennessee, May, 1929, it was shown that the following payments on the indebtedness of the Institute must be met during the Convention year:

August 1, 1929, Balance on note endorsed

by the Institute trustees	\$27,500.00
August 1, 1929, Interest on notes and bonds	10,876.75
February 1, 1930, Installment on bonds	25,000.00
February 1, 1930, Interest on notes and bonds	10,876.75
February 1, 1930, Second mortgage note	73,900.00

Total \$148,153.50

Because of the failure of the Christian Thank Offering, which was authorized by the Southern Baptist Convention in 1928, and from which the Baptist Bible Institute had hoped to receive funds necessary to meet its pressing obligations, the trustees of the Institute had to endorse a note at the bank on February 1, 1929, for \$35,000.00 to save the school. They felt that the Convention at its next meeting would take such action as might be necessary to bring relief.

The facts were placed before the Southern Baptist Convention at its meeting in May and, on recommendation of the Executive Committee, the Baptist Bible Institute was authorized to make an appeal to the denomination for funds necessary to meet the emergency. It was left to the administrative officers of the Institute and the Administrative Committee of the Convention to determine the amount of the emergency fund and the method of raising it. At a later conference the amount was fixed at a minimum of \$148,153.50, according to the items listed above.

The reasons for the indebtedness of the Institute, the payments on which cannot longer be deferred, might be summarized as follows.

1. The small returns from the building fund authorized by the Southern Baptist Convention in 1920, to be paid from funds of the Southwide Boards, for the purchase of property, amounting to an estimated sum of \$500,000, but which finally yielded the Institute only \$183,360.43.

2. The loss in returns from pledges made in a campaign for the Institute by Louisiana Baptists in 1919 amounting to \$163,827.89, which pledges were merged into the 75 Million Campaign.

3. The failure of the Christmas Thank Offering authorized by the Southern Baptist Convention in 1928 from which we expected to receive \$70,000, but from which we realized only \$4,080.05.

4. The small percent allocated to the Baptist Bible Institute during the 75 Million Campaign and in the succeeding program of Southern Baptists.

Had it not been for the disappointment in these plans, the Baptist Bible Institute would not be in debt and would not be making this emergency appeal.

In considering the indebtedness of the Baptist Bible Institute it must be kept in mind that it is purely a property debt. It is what remains unpaid on the purchase price of the plant and equipment.

(Continued on page 5)

## WHY SAVE THE BAPTIST BIBLE INSTITUTE

By President L. R. Scarborough, Southwestern Baptist Theological Seminary

The Baptist Bible Institute has a brief triumphant history in New Orleans. Its contribution to Christ's Kingdom already justifies its entire cost and more, and makes it worthy of highest praise and generous support. I have loved it, its faculty, its students, its work from the beginning. Its two worthy Presidents are my warmest friends. I thank God for this militant force, so constructive and soul-winning and Kingdom-building.

This noble agency is now seriously imperiled for lack of financial support. It must have large money and that at once or its very life and continued service will be cut short and greatly endangered. I wish to give to the brotherhood a brief word of my valuation of this Christ-honoring institution. We must not let it die. It must be saved for Christ's and a lost World's sake. Here are some vital reasons why it should be at once reinforced with substantial funds.

1. It was founded by Christ-loving men and planted in a great strategic city for the noblest of purposes—the establishment of Christ's Gospel Kingdom among men. It is living up to this high purpose.

2. It is a saving institution. It will help save to the highest and best the great city of New Orleans, the noble state of Louisiana, the expanding South America and the world. What nobler cause could such institution have at heart?

3. It is a character-building institution. It will rightly build, reinforce, enhearten, strengthen hundreds and thousands of God-called, consecrated characters in its increasing student bodies from year to year. Its message through the voices and lives of these students will build souls in a wide circle till Jesus comes again.

4. It is a truth-honoring, gospel-spreading agency. I would risk my life on the statement that no teacher it has yet had or now has will ever compromise the doctrines of Christ's gospel. These teachers are faithfully implanting the germinating seed of truth in the hundreds of lives and these live scatter this truth out every way unto all the world.

5. Its deepest soul burns, yearns, and blazes with a missionary passion for all the lost of this world. The whole force is evangelistic, passionately so. Its great President is one of America's great soul-winners. The holy fires of evangelism burn in the hearts of faculty and student body. Its missionary contribution already encircles the globe.

6. It is a constructive, cooperant, militant, Kingdom-building institution. It is lovingly loyal to all the causes dear to Baptists and Christ's world program is their program. They operate on a New Testament map of the world.

7. It is a leader-training institution of highest praise. It cultures, builds, lifts, enlarges, impasses, inspires and trains leaders for gospel, world-wide service. The churches and the Kingdom of Christ must have trained leaders in preaching, teaching, singing and administration. B. B. I. does all this in the finest way. It must now immediately be helped in this emergency and permanently endowed. For all the above reasons and more this noble great institution must have our most generous support. For Southern Baptists to fail in this emergency is to strike a cold-steel blow at the heart of dear New Orleans and Louisiana and the world. These words most heartfully spoken are followed by my love, my prayer and my check.

Dr. J. L. Johnson, President of the Woman's College at Hattiesburg, will sail for a summer trip to Europe, about July first. He will be accompanied by his daughter, Miss Rachel, who has been teaching in Clarksdale. We know of no better way to rest, and of no one who deserved it more.

## A LOST CHURCH MEMBER SAVED

Dr. Gray Tells How He, Though in the Church, Was Unsaved, and How He Discovered His Error

Dr. James M. Gray is at the head of the Moody Bible Institute of Chicago, from which the editor of this paper holds a certificate of graduation. While Dr. Gray is not of the same religious faith as we, and while we do not espouse all of his views, we regard him as a devout Christian man, as well as a great scholar and teacher. Below he relates his Christian experience. He tells how that he after being a church member for years suddenly woke up to the fact that he was lost, and he tells of how he found the Savior. Trusting that the story may prove helpful we are publishing it. We are persuaded that many are in the condition that he was in. That is why so many professing Christians love worldly things more than the things of God. THEY HAVE NEVER BEEN BORN AGAIN; HAVE NEVER RECEIVED THE NEW DIVINE LIFE FROM ABOVE! May every such person who reads this, be led to a personal faith in the Savior who alone can save.—Editor's Note.

## A MIRACLE OF DIVINE GRACE

By James M. Gray, D. D.,

Dean of the Moody Institute, Chicago

I was a member of a Christian household, and brought up in a Christian family—nominally so, at least.

My life as a boy was moral and obedient, and I regularly attended church. At fourteen years of age, when I know "the creed, the Lord's prayer, and the ten commandments," I was "confirmed in the most holy faith" by a bishop of my church; and was taught in my catechism that I had then become "a child of God, a member of Christ, and an inheritor of the kingdom of heaven."

But this I do not now believe, nor have I believed it since I was converted.

That happy event took place about seven or eight years after my confirmation. I had passed my majority, and already had my face turned toward the Christian ministry, not as a divine calling but a human profession, before I really knew Jesus Christ, or was saved. And I can not but believe that had I died during the intervening period, moral youth that I was, and church-member besides, I should have died in my sins.

My conversion was like this: I was reading a book—did space permit, I should like to describe the exceeding unlikely circumstance that I should have been reading that book at such a time, but it was part of the mysteries and unmerited favour of God to me. The author was Rev. William Arnot, of Edinburg, and the title, "Laws from Heaven for Life on Earth." It was a series of brief homilies upon the book of Proverbs, addressed to young men. For my Bible I did not care, but this book had a strong attraction for me.

On a memorable night in the quiet of my own room, after an exciting evening among worldly people, my eye fell on this sentence: "Every soul not already won to Jesus is already lost."

It was an arrow of conviction to my soul. Quicker than I can express it, an overwhelming sense of my lost and hopeless condition fell upon me. I knew that I was not won to Jesus, and yet I knew that I ought to be. There was nothing in my life, professedly Christian and outwardly clean as it was, to indicate that I belonged to Him, or that He possessed or controlled me. Hell seemed open to receive me, and my soul was hanging over the abyss. I was condemned, and realized the justness of the condemnation. I had absolutely no plea, but mercy.

Daily had I said my "prayers" since childhood, but that night, like Saul of Tarsus, I prayed. The prayer of the publican came to me, the prayer the blessed Saviour placed upon my lips: "God be merciful to me a sinner!" I am not ashamed to say that in agony I uttered it with my face upon the floor.

And God heard it. He put the everlasting arm

under me that night. He lifted me out of the miry clay, and planted me upon a rock, and established my goings. He put a new song in my mouth, which I have been singing ever since, even salvation unto my God!

Logically, as the result of this experience, I believe souls are saved only by the regenerating grace of God, and that salvation comes to them when penitently they cast themselves on the divine mercy as exemplified in the work of our Lord Jesus Christ. I believe, too, that men know when they are saved. Not that they are able always to give the date or the attending circumstances, but that in one way or another it will be manifest that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. v. 18).

We turn our back upon our old habits, our old haunts, and our old companions of the world. We begin to take an interest in the Word and work of God. We have a sense of great relief, not only in the thought of futurity, but the working together for good of all things in the present time. We have peace, and happiness, and rest inexplicable on other grounds. BEYOND ALL, WE HAVE THE SURE WORD OF GOD TO LEAN UPON, FEELING OR NO FEELING. (John v. 24).

Neither morality nor human righteousness can produce this; a profession of Christianity does not produce it; the sacraments of baptism and the Lord's Supper do not produce it; church membership does not produce it; acts of kindness and benevolence do not produce it. NOTHING BUT THE RECEPTION OF A NEW NATURE THROUGH FAITH IN CHRIST PRODUCES IT. And this is a miracle of divine grace. But miracle as it is, God works it in the life of every man when he receives Jesus Christ as his Saviour, and through Him obtains authority to become a son of God (John i. 12).

I spoke of my experience as teaching this, but it is the Word of God that teaches it, and my experience simply bears witness of its truth.—The Baptist Witness.

The Alabama Baptist tells of a deacon who kept the paper out of the church budget when everybody else wanted it in. Do you have that sort of folks in Alabama, brother Gwaltney? The Bible says, "One sinner destroyeth much good". One man can pull a wagon down hill when it takes 100 to pull it up hill.

It is now acknowledged in a Christian Science publication, The Christian Watchman, that Mrs. Eddy used medicine when she was sick in the latter years of her life. In this she showed good sense, but in never having acknowledged it she showed duplicity. If there is one form of dementia that is more criminal than another it is the Christian Science variety, for it seems a voluntary, even willful self deception. Her writings are the greatest conglomeration of contradictions on earth. Here is a sample in brief form: she says, "Matter is unreal and temporal". Now a thing cannot be both unreal and temporal. It simply cannot exist at all if it is unreal. But there will always be paranoiacs.

Dr. Len G. Broughton has been engaged for a meeting in First Church, Jackson.

In the bulletin of a church, whose pastor is one of the best known men in the South, we find this alleged quotation from the Bible: Behold how these Christians love one another." Give us the Chapter and verse.

There were 210 students in the Baptist Bible Institute during the last session. These, in their city mission work, won an average of four persons to Christ every day during the session. Suppose every church of 210 members did that! Isn't such an institution worth being taken care of?

# Housetop and Inner Chamber

Missionary E. M. Bostick of Soochow, China is on furlough at Beaufort, S. C.

Brother S. G. Pope of Magnolia can be had for revival meetings during the summer. A hint to the wise is sufficient.

Rev. T. B. McPheevers changes his address from Cuba, Ala. to Bonita, Miss., where he is pastor of a good church.

The receipts of the Foreign Mission Board for May were \$11,183.41 as compared with \$7,246.26 the same month a year ago.

Pastor L. M. Ferrell began a meeting at Magee the middle of last week. Rev. B. Locke Davis of the Bible Institute is helping him.

Rev. and Mrs. G. W. Riley of Clinton may now be saluted as grandfather and grandmother. A son found his way to the home of Mr. and Mrs. John King of Brookhaven.

Rev. G. W. Riley will be with Dr. J. N. McMillin of Louisville, Miss. at Calvary Baptist Church in a meeting beginning the third Sunday in July with some other meetings to follow.

A message to the American people signed by 24 nationally known people urges the support of President Hoover in enforcing the prohibition law. Among the signers are such men as Henry Ford and Thomas Edison.

The Southern Baptist Hospital of New Orleans graduated a class of 28 young women May 28th. Dr. Millard A. Jenkins of Abilene, Texas, was the speaker. Exercises were held in the First Baptist Church.

Pastor J. M. Pate of May, La. writes that his church has had a great meeting with E. E. Huntsberry as evangelist, than whom he says there is none better. There were 75 added to the church and the membership greatly revived.

Last Sunday First Church, Grenada, licensed Mr. Joseph Woodson to the ministry of the gospel. The pastor speaks of him as a promising young man who his friends believe will be greatly useful. Also on last Sunday a fine physician united with the church by baptism.

The new Labor Cabinet in the British government includes one woman, a former school teacher, who is minister of Labor; three peers; four total abstainers from alcohol and one avowed prohibitionist. The premier himself was once a school teacher.

Gospel singer Stanley Armstrong and wife have recently closed meetings at First church of McAlester, Okla. with pastor Duncan and also First church of Hot Springs, Ark. with pastor Reeves preaching. The Armstrongs are now in a meeting at Winona, Miss. with pastor V. E. Boston. Dr. Caswell of Greenwood preaching.

Eight pastors of Des Moines, Iowa, where Des Moines University is located (one of these a woman) publish a statement in which they declare they are not in sympathy with the present management of the University and cannot lend to it sympathy, cooperation or encouragement, and express their convictions that the school "should not continue under the arbitrary, dictatorial and unscrupulous management of Dr. T. T. Shields". They "deplore the unjust and unchristian treatment accorded Dr. H. C. Wayman", the president. This school was taken over a few years ago by the Baptist Bible Union (Fundamentalists) when it was in financial straits; Dr. Wayman of William Jewel College was made president and it has recently run into rough weather.

Dr. J. F. Kimball was recently elected Vice-president of Baylor University, and will have executive control of the Scientific School in Dallas. He is a Baptist deacon, son of a Baptist preacher (from Louisiana), and was himself former superintendent of Dallas City Schools.

The German War-debt to the Allies has been scaled down to \$23,000,000,000 from the original demand of 125 billions, and this seems to have been now agreed upon.

Rev. E. S. P'Pool has finished some special work at Tulane University, and is available for evangelistic work.

A clever woman friend suggested that the advertisement of the Southern Baptist Hospital headed "Healing Humanity's Hurt", appearing each week in this paper should be changed, as folk would not read the same advertisement continuously. She had not noticed that a different story is published each week under that head.

The Baptist Record has sometimes spoken in condemnation of the criticism of law officers who in the discharge of their duty are compelled sometimes to shoot bootleggers. We are glad to see that the Saturday Evening Post is now speaking a good word for these officers. These two papers with their two million circulation ought to bring good support to law enforcement.

Pastor J. P. Harrington reports that sixteen were added to the Parkway Church, Jackson, in the meeting in which Dr. J. B. Lawrence assisted him. He feels that fine material was brought into the church, and the meeting was every way helpful. The prayer meeting is larger than ever before and the Sunday School ran to a high mark last Sunday. The sermons were of an exceedingly high order, and we understand they were taken down stenographically and will be published in a book. Brother Harrington is himself now assisting in a meeting at Mendenhall.

Dr. Carter Helm Jones of New Orleans was struck by an automobile and painfully injured May 25th. The accident occurred in front of the Southern Baptist Hospital. Doctor Jones hopes to be out again soon. Rev. Louis J. Bristow, Superintendent of the Southern Baptist Hospital in New Orleans, supplied the pulpit of the St. Charles Avenue Baptist Church while Dr. Carter Helm Jones was confined because of an automobile accident. Superintendent Bristow will attend the American Hospital Association in Atlantic City this month. He is President of the Louisiana Hospital Association.

All's well at Clarke Memorial College! The Summer school is flourishing. The secretary reported today that the enrollment had passed the 250 mark and was still climbing. There are yet four weeks of the first term and the second term of five and a half weeks will immediately follow.

There are classes in Latin, French, English, Algebra, Geometry, Biology, Bible, Primary Work.

Next Annual Session opens Tuesday September third.

Prospects seem fine. Watch us grow!  
Newton, Miss., W. T. Lowrey, President

The Blue Book of Southern Progress is issued annually by The Manufacturer's Record of Baltimore. This year's copy has come to our desk. It is like the World Alliance in that it is filled with classified and useful information. It deals with a specific field and covers the items about which Southern Business is concerned. It is accurate and authoritative. We know of no man of Mr. Edmond's qualifications or in similar position to render such signal service to the South. For many years he has made this field his study.

There is no question you can ask about Southern Industry, but the answer will be found in this book. If you want to keep informed about the South's resources, growth and development, send 50c to the Manufacturer's Record and get this book.

The Commencement sermon at Blue Mountain this year was preached by Dr. Norman W. Cox of Meridian; the baccalaureate address by Mrs. L. H. Yarborough of Hermanville, President of the Mississippi P. T. A. Weddings at Commencement are in danger of becoming epidemic, one of the seniors, Miss Thelma Cliett being married to Mr. Earl C. Edwards, gospel singer. The graduating class of this year consists of the following:

Anne Arnold, Elizabeth Brame, Thelma Cliett, Cleo Compere, Moss Davis, Emma Dixon, Bettie Eastland, Maurine Gaither, May Garland, Virginia Gary, Martha Gates, Mamie Hagy, Leila Mae Hammett, Sarah Henderson, Daisy Deen Herring, Irene Holloway, G. D. Humphrey, Mamie Jeffress, Velma Johnson, Annie Catherine Jones, Louise King, Evelyn Kirkland, Jessie Lee, Mary Ruth Lemons, Martha Martin, Sue Maudlin, Lucille McDaniel, Corinne McMurry, Louise Meier, Lillie Michael, Maggie Michael, Sallie Payne Morgan, Bernice Murff, Dorothy Myers, Eva Pierce, Nan Ragland, president, Mary Ricks, Mary Sue Roberts, Mae Louise Rush, Bessie Rutherford, Lovie Rutherford, Mabel Spight, Lucille Street, Ruby Talbot, Mary Tatum, Inez Tharp, Ruth Treadway, Esthma Walker, Mary Ellen Wofford.

Dr. Landrum P. Leavell died in Hot Springs, Ark. on June 5, and the interment was in the Oxford Cemetery after service in the Baptist Church on Friday of last week. He has suffered the effects of a paralytic stroke now for several years; but in spite of his physical disability has maintained his interest in Christian work and has continued to serve his Lord and his denomination as one of the original leaders in the Southern B. Y. P. U. We knew him first as a lad in Oxford and have followed his career of usefulness through many years of active service. After graduation from the University he taught for a short time; but was soon put in charge of the department of Sunday School and B. Y. P. U. work when it was inaugurated by the Mississippi Convention about 25 years ago. He soon attracted the attention of the Sunday School Board in Nashville and was employed to develop the new work of the B. Y. P. U. This he did with great acceptance and success. His books were soon recognized as among the best in this field. He was the oldest of nine sons of Mr. and Mrs. George W. Leavell, who have become known throughout the South for Christian activity. Three brothers are preachers. Two others missionaries in China and one in charge of Southern Baptist Student work. Beside these he is survived by his wife and two daughters, to all of whom we express our genuine sympathy in their bereavement. Dr. Leavell, though not an ordained minister, was given the degree of D. D. by Mississippi College about ten years ago.

## INTOLERANCE IN ITALY

Roman Catholics in this country and in Mexico have of late been vociferous in their demand for religious freedom, notwithstanding the fact that their church never granted that boon where it had control. An instance of the real Roman Catholic attitude respecting even religious toleration was afforded recently in Naples, Italy, in connection with the dedication of a Baptist church building. Bands of Fascisti, in broad daylight, saturated the building with kerosene and burned it to the ground. The police were called upon for protection, but refused to interfere. There have been times in Italy, Spain, and other countries, when, in a case like this, not only the building but the worshipers also would have been burned by adherents of a church that doesn't hesitate to claim a protection that it never itself extends.—Adult Leader.

# Editorials

## THE EVANGELISTIC CONFERENCE

The attendance on the Conference at Clinton last week for a little over two days was representative of nearly every part of the State, but was not large. Some brethren were already in meetings and some were hindered by other causes.

The entertainment on the Campus of Mississippi College was generous and the dining-room service was excellent. And all of this was given without charge. The hospitality was all that could be desired and those in charge of the dormitory and dining-hall were most courteous.

The spirit of the whole conference was most brotherly and cordial and Christian. There were no high-cock-olorums, and no condescension or kowtowing. "We be brethren." Everybody had a chance to contribute something to the general stock of information and inspiration. There was plenty of time between sessions for brethren to greet old friends and make new ones. The social chat was most as good as the set speeches. There was no time for any dissipation and nobody had any use for golf-sticks or fishing rods. It was a busy meeting, inside and outside the church house.

Again and again we heard brethren speak most kindly and highly of the speeches of those on the program. They coveted that these things should be said to a wider audience, and many of the addresses were requested by vote of the body for publication in the Record, and some of them in tract form. We hope to have them this week or next.

Most of the addresses were by our own men, pastors in our own State. We may not here recall them all, but their impression abides. Dr. T. W. Young of Corinth gave the most thorough and practical outline of ways to secure local co-operation in a meeting we have ever heard. Dr. C. S. Henderson of Greenville showed how the results of a meeting are to be made permanently beneficial. Dr. S. F. Lowe of Fifteenth Ave., Meridian, showed the effectiveness of Personal Evangelism. Dr. A. A. Kitching's address on rural Evangelism was a classic and kept everybody on tiptoe. Brother R. B. Patterson's address on The Content of the Message showed that there is a reason for the growth of his own church.

The only speaker from out of the State was Prof. B. Locke Davis of the Baptist Bible Institute. The brethren worked him hard, but he is young and strong. He spoke five times on Evangelism, setting forth the background of Sin, and Hell, and the motive of Love which was exhibited in the Cross of Christ. He has demonstrated his fitness for this service by effective work in the pastorate and in evangelistic meetings. These addresses were of an exceeding high order and will bear fruit.

Among the very best features of the Conference were the Round Table Discussions led by Dr. B. H. Lovelace of Clinton. Dr. Lovelace made many helpful suggestions himself and drew many from nearly all the other brethren. The whole conference was a fitting preparation for the Summer campaign of evangelism.

The Minutes of the W. M. U. Convention reached us this year before those of the Southern Baptist Convention. We are glad now to have on our desk copies of the Minutes of both these great meetings in Memphis.

Our loving sympathy goes out to our dear brethren, Rev. Martin Ball and Rev. Fleetwood Ball, in the death of Mrs. Martha Ball (nee Lizzie McKay). Our people in Mississippi loved and honored both her and her husband who did such noble work during his pastorate at Winona and Clarksdale. Hers was a beautiful spirit and life, begun in Greenville, S. C., and continued in glory.

## THE POPE AND THE DUCE

These two highly placed gentlemen are furnishing the world a good deal of entertainment and provoking widespread speculation by their efforts to make the world go straight and to keep the peace between the contending factors for supremacy. The loyalties of Italians seem to come into conflict in an effort to be true to these gentlemen representing the church and the state. Their "spheres of influence" not to say limits of authority seem to come into collision every now and then. Of course, they inherited trouble and seem to be making a mistake in not "letting well enough alone".

Pius (we believe that is his name) and Mussolini have tried to form a concordat and to put the difference between the Italian government and the Vatican behind them. But their efforts seem to accentuate the irreconcilable claims of sovereignty over the loyalties of the people and as to the right to control the education of the youth.

In this country of America we are accustomed to a free church in a free state. But that is a thing they are not acquainted with in Italy, nor in any other country where Roman Catholicism has its way. Here we have state schools and church schools and they get along very well side by side, each managing its own business and paying its own bills. But in Italy they don't know what that is.

About a month ago Mussolini, being restive lest somebody should think the pope had put something over him in the "settlement", as indeed it seemed he did, made a speech before the Italian Chamber of Deputies in which he claimed he was running that part of the world and that the schools were to be under the state. We guessed at the time that the pope would have a word to say, and sure enough in the despatches from Rome last week the pope rises to differ. He asks the world to listen while he makes a few remarks to "Cardinal Gasparri".

He characterizes what Mussolini had said as "worse than heretical", and that is the limit in the estimation of the pope. These news despatches are very guarded, because they must not offend the sensibilities of the faithful who read the daily papers. He calls the speech of the Duce an "unwelcome and dolorous interruption". He says:

"The premier's demands for liberty of conscience and liberty of discussion in matters of religion, to which the pontiff replied that absolute liberty might damage the faith of the slightly educated "and might easily become a dissimulated form of propaganda dangerous both to the state and to religion."

Now will somebody rise up to defend the 'tolerance' of the Roman Catholic Church, as is sometimes done when an effort is made to induct one into office?

These same despatches say:

"The pope reasserted the primordial claim of the Catholic Church to supervise the education of youth and the church's pre-eminence in Italy as the state religion."

And please remember that these things are reported not by any Baptist or Protestant designing political parson, but by the most wide-reaching and reliable and careful news agency in the world. If the pope and the duce keep on talking the simple world will get its eyes open. It already has its ears open. And you might listen in on the talk that is soon to start in Mexico between the representatives of Church and state.

Pastor W. A. McComb gladdened our office on Monday. He was on his way to Crystal Springs to visit Dr. Damper, and then to the B. Y. P. U. Convention at Laurel. See what a man will do when his wife's away. Mrs. McComb is visiting her daughter, Mrs. Kimbrough, in Philadelphia. Dr. McComb is happy in the brotherly fellowship of his members and the fine cooperative spirit.

## THE SABBATH FOR MAN

It becomes increasingly clear that when Jesus said, "The Sabbath was made for man and not man for the sabbath", he was enunciating a fundamental principle of life and dealing with a problem which would be repeatedly met by men in many ways all down the ages. He is dealing with the use and the abuse of a good thing. He is showing how we may become slaves to a rule or an institution, rather than the beneficiaries of it. He is making clear the importance of determining the relative importance of man and the things that were made for his comfort or convenience, or even his moral uplift. He came to free us, to free man, from even the bondage of legal restraints which had been the protection of his childhood period, and which may still be the instruments of his advancement and edification. It would be hard to find another saying of Jesus even which more completely strikes the shackles from the souls of men, when he says "Man was not made for the sabbath, but the sabbath for man". And many of us still stand puzzled at the interpretation which Paul puts upon these words when he says, "Let no man, therefore, judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a sabbath; which are a shadow of the things to come; but the body is Christ's".

Jesus was not setting aside the sabbath, not abolishing it, nor condemning its proper observance. He was showing what it was for, undertaking to keep it in its proper place and make it serve its God-given purpose as man's means of grace and not his master. When he said, "The sabbath was made for man", this was the equivalent of establishing it as a permanent institution because if it was made for man, it is in accord with his nature, and will be needed as long as man is man.

And there is not the slightest effort to minimize its divine origin and its divine approval. He said "The Son of man is Lord of the sabbath". That cuts both ways. It means that the Lord is its author; that is, it is of divine appointment. It also means that the sabbath is not a thing or institution to be worshipped as a fetish. We must not worship rules and institutions. That place is reserved for God only. The Jews listened so intently and slavishly to the voice of the sabbath that they could not hear the voice of God.

Now the truth contained in the foregoing has many applications. They are found in every life, in every age and in almost every situation. There is only time and place for one here. And it is this. Southern Baptists have in harmony with the business principles and practices of our day adopted a budget for our finances and denominational work. It is the product of the best wisdom of the best men among us who have labored earnestly to find the best and most effective way of carrying on the Lord's work. It has already done great good in unifying our efforts and seeking to do justice to every department of work. It is probable that without it we could not continue to work together successfully. Unlike the sabbath, it is not of divine origin in that it is not specifically prescribed in the Bible, though some in their zeal may have sought to make themselves believe that it is. But it was worked out in prayer and earnest effort to find out the Lord's will.

It is worth trying and will prove efficacious by being adopted in every one of our churches. It is the plan we have agreed upon and ought to be loyally adhered to. But, remember that it was made for the preservation and support of our institutions and not they for it. They were here before it came into being. It exists for their sakes; not they for it. It is worth preserving; but they must be preserved.

Jesus got himself into trouble by what he said about the sabbath; it hounded him to his death. The Pharisees never forgot that he broke the sabbath by saving the life of a man. They were sticklers for a rule. And it is not an altogether safe thing now for people to suggest that a rule

may be broken that a life may be saved.

These things are not said to end aid and comfort to any church that refuses to adopt a budget, or "the budget". We believe they stand in their own light and fail to utilize a most effective instrument for promoting the Kingdom of God. But they are said to caution any church or any man against being so machine-ridden that he cannot lift a hand to save the life of a great missionary or educational institution lest he should endanger a budget.

A man may shut up his compassion against his brother or against the cause of Christ by appealing to a budget, or taking refuge in it. Jesus healed people on the sabbath and sent them on their way in joy and health and the sabbath still stands. And we will all lend a hand in saving the Baptist Bible Institute in its present peril, and we will continue our loyalty to the budget and perfect it for its future tasks.

Let us listen to the voice of God, for he is the Lord of the sabbath. Worship God and not the work of our own hands. We cannot do like the Hindoos who cast their children into the Ganges, but save them for the service of God and of humanity.

Recently a professor in Northwestern University sent out a questionnaire to secure information as to the faith of pastors and theological students in the doctrines of the Bible which have always been considered fundamental in the Christian religion. The Literary Digest published the results. It is amazing to see that in many of these questions a majority of the students declared themselves as uncertain or unbelieving, in such doctrines as the final authority of the New Testament, the virgin birth, salvation through the atoning death of Christ, the bodily resurrection of Jesus, the second coming of Jesus and the general resurrection. We publish this with pain and humiliation, for we see only a catastrophe ahead of churches and whole denominations when these things can be said of their future leaders. Southern Baptists can be grateful to God that our three Seminaries are true to the faith of the Bible. But it is incumbent on all of us to pray and work that they may be kept true to the Lord and His Book. We can afford to support them as long as the young men who go out from them and the older men who teach in them believe all that the prophets have spoken. But the moment we believe that anyone of them is untrue to the faith, we would counsel every man and woman among us to withhold any offering from them. Because our seminaries are loyal to the word of God, let us support them with all our strength.

As one of the regularly constituted departments of our Convention Board work The Baptist Record would be asking no more than is fair and just that one month be made Baptist Record Month in all our churches and that every church seek to put the paper in every home. But we are generously offering to reward any pastor or other church member who will secure five new subscribers by giving a \$5.00 Bible to the one securing them and sending us the name with \$10.00.

(Continued from page 1)

ment necessary to operate the school. Wisdom and foresight on the part of our leaders who acquired this wonderful property at such a small figure, coupled with skillful direction on the part of the local management, have preserved to Southern Baptists this marvelous fortification in the midst of the enemy territory from which to project the most effective missionary work in the South.

With thankfulness to a wise Providence and with determination to hold the vantage ground we now possess in this strategic centre—this greatest city of the South, the gateway to Latin America—let Southern Baptists rise up and pay the debt on the Baptist Bible Institute and free its hands for its mighty missionary conquest!

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

### RECEIPTS FOR MAY, 1929

Damascus	32.50	-----
New Providence	1.97	-----
	96.85	-----
	COVINGTON COUNTY ASSOCIATION	
Gilmer	5.40	-----
Salem	15.33	-----
	20.73	-----
	DEER CREEK ASSOCIATION	
Arcola	54.00	-----
Belzoni	-----	39.64
Catchings	14.88	-----
Hollandale	175.00	-----
Rolling Fork	2.00	-----
	243.88	41.64
	FRANKLIN COUNTY ASSOCIATION	
Hamburg	7.25	-----
McCall Creek	10.00	-----
	17.25	-----
	GEORGE COUNTY ASSOCIATION	
Agricola	20.00	8.26
	20.00	8.26
	GREEN COUNTY ASSOCIATION	
Salem—East	10.10	-----
	10.10	-----
	GRENADA COUNTY ASSOCIATION	
Grenada 1st	61.20	19.70
	61.20	19.70
	HARRISON COUNTY ASSOCIATION	
Gulfport 1st	-----	65.20
Long Beach	-----	7.89
McHenry	5.00	-----
	5.00	73.09
	HANCOCK COUNTY ASSOCIATION	
Kilm	20.60	-----
	20.60	-----
	HINDS COUNTY ASSOCIATION	
Antioch	1.00	-----
Bethesda	28.50	3.00
Bowmar Avenue	-----	5.57
Griffith Memorial	75.00	-----
Jackson 1st	635.39	-----
New Salem	12.50	-----
Utica	-----	20.11
Raymond	-----	5.00
Vicksburg 1st	-----	16.00
	752.39	49.68
	HOLMES COUNTY ASSOCIATION	
Durant	25.00	34.00
Goodman	25.00	-----
Lexington	100.00	-----
Pickens	-----	15.00
Saron	-----	4.00
West	-----	13.50
	150.00	66.50
	ITAWAMBA COUNTY ASSOCIATION	
Union Grove	2.00	2.00
	2.00	2.00
	JACKSON COUNTY ASSOCIATION	
Vancleave	-----	1.00
	-----	1.00
	JEFF DAVIS COUNTY ASSOCIATION	
Prentiss	72.50	16.03
White Sand	1.00	-----

(Continued on page 8)

**"THE DISCIPLE WHOM JESUS LOVED"**  
THE "John" of all Johns

Ernest O. Sellers

THE MAN

In the obscurity and dim uncertainty of a fisherman's home was born "one of the finest minds that have ever been bestowed by God's goodness upon any of the sons of men".

We know nothing in detail of his birth but the impression seems to be that he was younger than his brother James and also than his friend Peter. His father, Zebedee, presided over a home having "hired servants". His mother, Salome, is mentioned as having "substance", while he, himself, is recorded as possessing his "own house". All of which removes him several steps from poverty.

Among the publicans, peasants soldiers and fishermen who went out into the wilderness at the voice of John the Baptizer were the two brothers James and John. It is no strain upon the imagination to believe that perhaps there was also one in that concourse whom as yet they knew not. Without mentioning himself we assume John to have been present at that fateful interview when Jesus was introduced to the world by the Wilderness Prophet. Then Jesus loved John as He loved all earnest seekers after righteousness and truth.

The disciples, John among them, followed Jesus to Cana of Galilee to the marriage-feast, to Capernaum, thence to Jerusalem and back to Samaria and, for a time, returned to their occupations as fishermen.

Jesus called John to be one of that sacred inner circle of Peter, James and John who were present when death entered the home of Jairus, and also to be present on the mountain at the Transfiguration. To these three Jesus gave His forewarnings of the destruction of Jerusalem, Andrew also being present at the time. These closest of His friends Jesus took with Him into the Garden to Witness His agony, prayer and betrayal. Though Peter seemed to be the leader, to John belongs the distinction of being "the disciple whom Jesus loved."

Facts do not sustain the popular notion evidenced in art and often proclaimed by teachers and preachers that John was over gentle to the point of yielding femininity. "The name Boanerges implied a vehemence, zeal, intensity, which gave to those who had it the might of the Sons of Thunder". Remember that it was John who would call down fire upon the inhospitable Samaritan village.

John seems to have stood in closest and specially intimate relations with the home in Bethany and he it was who depicted Mary Magdalene with such life-like accuracy. He was the son to whom Jesus committed His Mother and John welcomed back Peter to the circle of the disciples after and in spite of his denial. John outran Peter to the tomb but Peter, less awesomely affected, was first to enter and look for the Lord. It was John who first recognized from his boat the dim form of the risen Lord though it was Peter who plunged into the lake and swam ashore where Jesus was standing.

Following the resurrection and the ascension, where Peter and John were together, we note a continuance of their intimacy. Together they went up to the Temple as worshipers and together they protested to the Sanhedrim. Unitedly they took the first steps in the extension and expansion of the young church.

The persecution under Herod Agrippa brought sorrow to John in the martyrdom of his brother James. Fifteen years after Paul's first visit to Jerusalem John, who still lived in the city, helped to settle the dispute between Jewish and Gentile Christians, he being regarded then as one of the "pillars" of the church though of his work during this period we have nothing to trace.

Tradition has several dates for his departure from Jerusalem either in the time of Claudius, Nero or even as late as Domitian. He is reputed

to have been ship-wrecked off Ephesus where he checked some heresies which sprang up after Paul had left that city. He was taken to Rome and was sent to labor in the mines and then to Patmos for exile.

Much apocryphal material has thus been accumulated as to the activities and travels of John until we have his "Revelation" at Patmos. We are indebted to Polycarp for much of what is assumed to be the life of John during his last days. The date of his death is uncertain ranging from A. D. 89 to even as late as A. D. 120.

"The truest thought is that he was 'the disciple whom Jesus loved'; that he returned that love with deep, absorbing, unwavering devotion. He is the Apostle of Love not because he starts with an easy temper of general benevolence, nor again as being a character soft, yielding, feminine, but because he grew ever more and more into the likeness of Him whom he loved so truly."

His Writings

John's mind was lofty and intuitive. He has the immortal honor of having conceived and written the most magnificent passage ever penned by mortal man.

"The first fourteen verses of John's Gospel stand alone and supreme over all other literature, sacred or profane. **The Word was God, and the Word was made flesh.** These two sentences out of John contain far more philosophy; far more grace, and truth, and beauty, and love; than all the rest that has ever been written by pen of man or spoken by tongue of man or angel." (Alexander Whyte)

The Logos of Philo is but a "notion" but the "Word" (Logos) of John is a Divine Person of whom John himself was living witness. No wonder then we have the Fourth Gospel, The First Epistle and the Apocalypse.

John probed the deep things of his intimacy with our Lord and by the use of his gift and grace of meditation, by listening to what the Master said in conversation, debate and discourse, gave to the world its finest exemplification of the meaning and message of the First Psalm.

Mind is man's highest gift and meditation is the highest use of the mind. Meditation, touched with imagination, has given us through John the Apocalypse with all of its glorious splendours.

But this disciple of meditation and of imagination became also the Apostle of Love. "Little children, love one another" was the aged Apostle's benediction to the young men who carried him into the church at Ephesus each Lord's Day. When pressed for the reason why he always said that and never said any more than that, we read that he replied, "Because this is the Lord's sole commandment, and if we all fulfill this, nothing more is needed. For love is the fulfilling of the law."

The Baptist Bible Institute  
New Orleans, Louisiana

What sort of church and preacher are these: Euclid Ave. Church of Cleveland, Ohio, has called Rev. Ralph C. Walker, pastor of a Campbellite Church in Auburn, N. Y., and he has accepted. And the Watchman Examiner says the church has chosen wisely!

Brother Joe Canzoneri assisted Pastor J. C. Miles in a meeting in Lockland Church, Nashville, in which twenty were added to the church and the people enjoyed a spiritual feast. This is his second meeting in Nashville recently and he has another in September.

Every year the attendance at the Summer School of Mississippi College grows larger, and this Summer will probably surpass all previous records. Credits are given as in the other session and many avail themselves of this vacation period to get what they need. You may enter now. Also the State Normal is just beginning and many who want to further equip themselves for teaching are coming.

**THE ANNUAL MEETING OF THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION**

The annual meeting of the Relief and Annuity Board of the Southern Baptist Convention was held in the offices of the Board in the City of Dallas, Texas on Wednesday June 5th. The attendance was the largest that the Board has had in recent years and twelve of the states were represented in addition to the local members.

The business coming before the Board was principally of a routine nature, such as the election of officers, the hearing of reports from the Administrative Committee, the Investment Committee and the Budget Committee.

Certain amendments to the by-laws of the Board which were adopted last fall by the Executive Committee, looking especially to the safe-guarding of the Board's finances, were ratified at this meeting.

The budget providing for payments to relief beneficiaries, including administrative costs carrying \$130,000 was adopted, and a budget of \$89,075, carrying \$58,000 for Annuity Fund beneficiaries and \$31,075 for general and administrative expenses, was adopted. The combined budget for beneficiaries in the two departments was \$177,975.09. Only 25% of the administrative costs of the Board is charged against the Relief Department, the remainder being charged to the Annuity Department. There was a slight decrease in the budget for administrative and general expenses as compared with last year and an increase of some \$18,000 in the provision for old age and disability annuitants in the Annuity Fund. The provision for Relief beneficiaries is to be about the same as last year.

The combined receipts from the states for both Relief and Annuity for year which closed April 30th was \$19,575.55 less than for the preceding year, but as reported to the Convention, the combined assets of the Board were \$3,028,504.93, of which \$2,484,206.50 is in the Annuity Department and \$548,298.43 is in the Relief Department. There was an increase in the assets of the Board over last year of \$283,530.86. The number of beneficiaries in the two departments at the beginning of the present Convention Year was 1,336. The membership in the Annuity Fund at the beginning of this fiscal year was 1,412, which number includes 110 beneficiaries consisting of aged and disabled ministers and the widows and orphans of former members.

The members of the Board from the various states showed great interest in all the affairs of the Board, and some of them scrutinized with the greatest care the methods of the office in the handling of funds of the denomination. All gave evidence before the close of the meeting of their hearty approval of all such matters.

The Board members listened with the keenest attention to an address made by the Executive Secretary concerning the fundamental principles which should govern in the matter of providing support for aged ministers and their families. The Annuity method was shown to be fundamentally sound and socially and religiously just. The dual method of rendering aid to our ministers was carefully appraised and the principle of preventing need by means of annuities provided for on the reserve pension basis was clearly shown to be superior to the method of providing only for need after it arises.

Both methods will of necessity have to be resorted to indefinitely on account of the complex status of our Southern Baptist Ministry, but the more adequate provision must be made by the annuity method.

A continuous and persistent campaign looking to a more intelligent grasp on the part of the denomination of the principles involved in the Board's larger conception of Ministerial Relief and Annuities was declared to be essential to any steps which the Board would take in accomplishing its great mission for which it feels that

it was commissioned when the Convention called it into being.

The Board re-elected unanimously its present Executive Secretary, Dr. Thomas J. Watts, and Treasurers, Paul Danna of the Annuity Fund, and Orville Groner of the Relief Fund, and also chose the present incumbents, Dr. Wallace Bassett as President; W. B. Lee, Vice President; Robert H. Coleman, Recording Secretary. It was also found necessary to have an additional Vice President and this position was filled by electing Mr. Paul Danna to the office of Vice President. Dr. George W. Truett was continued as Chairman of the Executive Committee.

It was agreed that State members should represent the Board in the State Conventions whenever it is impractical for the Executive Secretary to be present and this task was heartily accepted by the State members present.

Send in reports of your meetings and all other good news.

Rev. Montie Davis of Granger, Texas will be in revival meetings in Mississippi this Summer. We should be glad for some church to keep him in the State.

The latest issue of The Religious Herald has a number of sensible articles about the Country Church. This is a good subject for the country preachers themselves to study about and confer with one another about.

Dr. Charles L. White has resigned as Secretary of the Home Mission Society of Northern Baptists effective Oct. 1. He has served with distinction first as assistant secretary for nine years and then as Secretary for twelve years.

When Jesus commanded the unclean spirit to come out of the boy brought to him at the foot of the mount of transfiguration, he said, "And enter no more into him". And as the evil spirit was departing from him he "rent him sore", and did all the damage and made all the resistance he could. It was his last chance. And now when the liquor demon is being cast out of this country, he is making a desperate resistance and raising a fearful fuss, but he's got to go and he knows he's going to stay gone.

Some of the Baptist papers have been discussing all over again the wrong done to Foreign and Home Missions and the Education Board back in the early part of the seventy-five million campaign by a change of plans, which amounted to a change of percentages. Part of the money which would have gone to these three objects by the original plan, did actually go to the three seminaries. But it was done under no illusions and by no secret process. It was not done without the knowledge and consent of the people who gave the money. Everybody who read the Baptist papers knew that it had been done, and the plan was adopted before the money was given and nobody was fooled and no money was misappropriated. The change was made before the money was given and not afterward. Dr. Mullins was chiefly responsible for the change, for he said the Louisville Seminary had been overlooked in the distribution, and he pleaded for a change of plan which would include the Seminary. The other seminaries said if a change was made, they ought to be beneficiaries as well as the Louisville Seminary, and they were included. The only way that seemed possible was to take it out of what would go to Foreign and Home Missions and the Education Board. It was called a loan with promise to compensate for it by providing for these boards after the campaign was over. It was not done in a corner; there was no secret about it, and the givers were fully informed of the change before they gave the money. We opposed the plan at the time, but it was fought out in the open. Our side lost, and we accepted the decision of the Convention.

# Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Tithes and Offerings as Recorded in the Bible  
(Continued from last week)

## III. FROM SINAI TO CANAAN.

This period began when the laws were given at Sinai and ended when the children of Israel entered (Ussher) the land of Canaan. This period covers approximately forty years. In the beginning of this period, the forms of worship were entirely changed. Instead of each individual erecting his own altar, all the people were during this period, commanded to sacrifice upon the same altars. During this period, the people were given specific laws governing their tithes and offerings and manner of worship. Priests and Levites were chosen of God during this period to assist the people in their worship, and it is hardly possible for one to understand the record of tithes and offerings without understanding also the duties of the priests and Levites and their relation to the tithes and offerings of God's people.

### 1. First-born.

(1) The Israelites were commanded during this period to sacrifice their first-born, both of man and beasts, to God.

"On the day that I smote all the first-born in the land of Egypt, I hallowed unto myself all the first-born in Israel, both man and beast, mine they shall be; I am Jehovah" (Num. 3:13; Ex. 13:2; Num. 8:17; Lev. 27:26).

(a) All the Levites were given to God instead of the first-born of each family of the Israelites.

When God set Aaron and his sons apart to be priests, he took all the Levites from among the children of Israel in order that they might assist the priests and give their lives ministering about sacred things. Since God took all the Levites from among the children of Israel, the individual families of the Israelites were no longer required to give up their first-born to God.

"For all the first-born among the children of Israel are mine, both man and beast: on the day that I smote all the first-born in the land of Egypt I sanctified them for myself. And I have taken the Levites instead of all the first-born among the children of Israel." (Num. 8:17, 18; 3:11, 12, 41).

(b) All the cattle of the Levites were sacrificed to God instead of the first-born of the cattle of the Israelites.

When God chose the Levites from among the children of Israel, he required them to surrender to him all their cattle. Since He took all the cattle of the Levites, he did not, during the wilderness wandering, require each individual Israelite to sacrifice the first-born of his cattle.

"And thou shalt take the Levites for me instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel." (Num. 3:41, 45)

(2) The first-born of all the beasts that were sacrificed to God was used by the priests for the support of themselves and their families.

All the firstlings of all the cattle, sheep and goats were brought to the central place of worship and there dedicated to God. Their blood was sprinkled upon the altar, their fat was burned upon the altar, and their flesh was, during the wilderness wandering, eaten by the priests and their families.

"But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savor unto Jehovah. And the flesh of them shall be thine, as the wave-breast and as the right thigh, it shall

be thine. All the heave-offerings of the holy things, which the children of Israel offer unto Jehovah, have I given thee, and thy sons and thy daughters with thee, as a portion forever." (Num. 18:17-19)

### 2. First-fruits.

(1) The first (or best) of the first-fruits of the children of Israel was brought into the house of God, and there dedicated to God.

"The first of the first-fruits of thy ground, thou shalt bring into the house of Jehovah thy God." (Ex. 23:19; 34:26) (2) The first-fruits of the children of Israel which were given to God were used by the priests for the support of themselves and their families.

"All the best of the oil, and all the best of the vintage, and of the grain, the first-fruits of them which they give unto Jehovah, to thee have I given them. The first-ripe fruits of all that is in their land, which they bring unto Jehovah, shall be thine; every one that is clean in thy house shall eat thereof" (Num. 18:12, 13).

### 3. Offerings.

#### (1). Burnt-offerings.

The burnt-offering was often referred to as 'an oblation'. A. The law of the Burnt-offering stated (Lev. 6:8-13). B. Burnt-offerings were not burnt upon the altar where incense was burnt (Ex. 30:9), but upon a special altar for Burnt-offerings (Ex. 20:24; 38:1). C. The Burnt-offering was slain and skinned by the one sacrificing it, before the door of the tent of meeting (Lev. 1:5-7; 17:8, 9). D. The whole burnt-offering was burnt upon the altar (Ex. 29:18; Lev. 8:21). E. Burnt-offerings were sacrificed for a sweet savor unto God, and were frequently used in connection with the sin-offerings (Ex. 29:18; Lev. 14:22).

#### (2). Continual burnt-offerings.

The priests had to offer upon the altar each day two he-lambs a year old without blemish; one in the morning, and one in the evening. With each lamb they offered both the meal-offering and the drink-offering. As these were offered each day throughout their generations, they were referred to as "the continual burnt-offering". (Ex. 29:38-42; Num. 28:3-8).

#### (3). Sin-offerings.

A. Law of the sin-offering stated (Lev. 6:24-30). B. The sin-offering was killed before the tent of meeting in the place where the burnt-offering was killed (Lev. 6:25). C. The priest that offered the sin-offering, together with the other priests ate it. They ate it in the court of the tent of meeting. Their families were not permitted to eat of it. (Lev. 6:26, 29). D. If the blood of the sin-offering was brought into the tent of meeting, the sin-offering could not be eaten (Lev. 6:30); it had to be burnt in a clean place without the camp (Lev. 4:3-12; Num. 19:1-10). E. If a person sinned, and was too poor to offer a bullock, he could offer two turtle-doves or two young pigeons. If he could not afford these, he could offer the tenth part of an ephah of fine flour for a sin-offering. In this case, the priest that offered the sin-offering would burn a handful of the flour on the altar, and keep the rest (Lev. 5:11-13). F. The priest that offered the sin-offering received for the support of himself and family the skin of the animal offered (Lev. 7:7, 8). If, however, the blood of the sin-offering was carried into the tent of meeting, the skin, together with the whole sin-offering, was burnt without the tent (Lev. 4:11-12; Num. 19:5; Lev. 9:11). G. The sin-offering was used as a sacrifice to atone for sins, errors and mistakes committed in ignorance. No sacrifice could be offered for those who sinned knowingly or purposely "with a high hand" (Num. 15:30-31).

(To be continued)

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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"WATCHWORD: Holding forth the Word of Life." Phil. 2:16

HYMN: "The Kingdom is Coming."

Royal Service: During these June days, and the July days to follow, we all need to be busy looking after subscriptions for our Royal Service. This matter was stressed at the District Meetings, but all of us were not present.

By looking on the outside cover of the June issue of the Magazine we will note, first that Mississippi fell behind last year. Second, you will note that our suggested quota for the year is 5165.

That calls for about 780 subscriptions in each District. It calls for an average of about six in each society.

Now doesn't that look easy? But Beloved, while your Society takes and needs many times this number, yet there are many neighbor societies that as yet do not take one. They do not know the value of the Magazine. So each of us who do know needs to be true missionaries in this line. "Let us go over unto the Other side."

### Summer Assembly

The Summer Assembly at Castalian Springs promises many splendid items of interest. We trust the attendance will be good, because of these fine things. We will begin on Tuesday, June 25th and run to July 2nd. Hotel accommodations promise to be good. Among the speakers will be Dr. Denham, Dr. Gillon, Mrs. Redwine, and Dr. Liu, the last named the President of Shanghai Baptist College. He was considered one of the most inspirational speakers at the Southern Baptist Convention. His Eastern dress as well as his manner and beautiful English are features that impress an audience.

Mrs. Redwine will bring great messages each day to her class of Y. W. A.'s. Miss Lackey hopes to impress lasting and helpful lessons in the Class of Methods concerning our W. M. U. Work. Miss Taylor assisted by Miss Edwina Robinson will make it well worth while to Mothers to come and bring the children. Let as many of us as can do so take a vacation at this time and go to Castalian.

### Associational Standard of Excellence

During the discussions of the Associational Standard of Excellence at our Splendid District Meetings, so much interest was manifested that this Secretary realized an awakening time had come in many associations.

So many calls have been made for copies of this Standard that we are hereby printing it again.

1.—A regular associational organization with constitution and officers who will constitute the executive Committee. This executive Committee shall meet at least twice a year.

2.—Annual Association Meeting, either with regular association or with W. M. U. alone and a report of woman's work printed in Associational Minutes.

3.—Four quarterly rally days each year, one of them being the annual associational meeting; rally days to be held by W. M. U. association as a whole, or by zones, provided the association is divided into zones.

4.—A missionary society and one auxiliary in one-half of the churches of the association, the ideal being a full graded union in every church.

5.—Regular quarterly reports to associational

and district and state officers.

6.—The associational W. M. U. pledged to the State Cooperative Program as its financial basis. Pledged to the tithe as its standard.

7.—A fund provided for the W. M. U. Associational expenses.

8.—Shall encourage and nourish some special Personal Service Work, by at least 50% of Active Members, pertinent to the association or state where possible.

9.—At least one mission study institute or school of Missions a year within the bounds of the association.

10.—Members from one-half of W. M. U. organizations at annual associational and District Meetings; a messenger from one-fifth of the W. M. U. organizations at annual State W. M. U. meeting.

Those reaching all points shall be a-1.

Those reaching 8 points shall be Class B.

Those reaching 6 points shall be Class C.

June 4, 1929

Dear Personal Service Chairman:

The new leaflet on personal service and also a delightful pageant in personal service will soon be off the press and at your state headquarters. I am happy to tell you we will have a Handbook on Personal Service and one on interracial work and one on Good-Will-Center work as soon as they can be gotten ready. These are all free leaflets. The Union has been most generous in supplying so much for our personal service department. Let us show our appreciation by renewed activity and enlarged results in this field of Kingdom work.

I wish to introduce to you our new Southwide Personal Service Chairman, Mrs. Una Roberts Lawrence, (909-A Bayard Ave., St. Louis, Mo.) With unlimited knowledge of conditions in our Southland, as a Home Board field worker and with rare ability for giving this information to others both by mouth and the written page, we feel quite sure she will be of inestimable value to our personal service department. Needless to speak for her you sympathy and cooperation; personal service folk know how to give that.

With kindest regards and best wishes for the year in personal service,

Yours in the Master's Service,

—Mrs. Peyton Eubank.

An officer who is killed by bootleggers ought to be assured that his family will be pensioned. He is as deserving as the soldier who dies in battle. And one who is forced to kill a bootlegger is as much a hero as the man who goes to battle against the foes of his country, and shoots to kill.

(Continued from page 5)

## JONES COUNTY ASSOCIATION

Fairfield	73.50	16.03
Laurel Second Avenue	.....	3.15
Laurel West	50.00	.....
Saundersville	5.15	.....

## KEMPER COUNTY ASSOCIATION

Bay Springs	5.00	.....
Friendship	.....	7.15

## KOSCIUSKO ASSOCIATION

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County Line	6.00	.....
Ebenezer	8.91	.....
Friendship	2.50	.....
Jerusalem	.....	11.73
Kosciusko 1st	4.00	.....
New Hope	200.00	10.00
Pleasant Ridge	3.50	.....
Sallis	6.75	.....
Springdale	12.50	.....

## LAFAYETTE COUNTY ASSOCIATION

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Oxford First	10.60	.....
Yellow Leaf	305.82	50.00

## LAUDERDALE COUNTY ASSOCIATION

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.....	20.00	30.00
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(Continued on page 16)

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Board  
Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Sec'y  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in  
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which must accompany the notice.

## East Mississippi Department

By R. L. Brelan

### Conductor Saved

While on our way home from the  
Evangelistic Conference last week,  
Rev. C. S. Wales and I, we had a  
conversation with a Christian engi-  
neer who runs on the I. C. R. R. from  
Memphis to Canton. We were first  
attracted to him by his statement  
that he was a member of Central  
Baptist Church of which Dr. Ben  
Cox is pastor. Then he related an  
incident that happened to him re-  
cently that further drew us to him:

he was engineer on the Panama Lim-  
ited, making about 60 miles an hour  
when his train ran into a truck  
heavily loaded with logs. When he  
saw it he was sure his time had come  
but asked the Lord to take care of  
him. When he got his engine stopped  
it was on the crossties but had  
not turned over, the truck and logs  
were under the wheels. Why it did  
not turn over he did not see, except  
that God did what he asked of him  
and took care of him. When he saw  
that he was safe he looked into the  
fireman's eyes, then they shook  
hands and the engineer dropped on  
his knees and thanked God for sav-  
ing his life. We preachers remar-  
ked to each other that we would not  
be afraid to ride behind an engineer  
like that.

This same engineer told us of the  
conversion of an old conductor that  
helped our faith. This old conductor  
lived at Water Valley and so did this  
engineer at that time. The old con-  
ductor, while he was a man with a  
big heart and had many fine traits,  
yet he was very profane and never  
went out on his run without his  
quart of booze. He never was known  
to go to church. He was conductor  
on a freight train and he and his  
crew slept in the caboose at night,  
and the caboose was a place of gam-  
bling, cursing and other acts of sin-  
ful indulgences.

A revival meeting was in progress  
at the Water Valley Baptist Church,  
Rev. E. L. Wesson was doing the  
preaching. One night during the  
meeting some of the boys asked the

old conductor to come and go to  
preaching with them. He replied that  
the house would fall in if he should  
go to church as he had not been in  
a church in twenty years. But they  
insisted and he finally decided to  
go rather than to be contrary. He  
sat down on the first seat he came to.  
It is said that Bro. Wesson, though  
unconscious of the old conductor's  
presence, preached one of his most  
powerful sermons, one that was ex-  
actly suited to the needs of this poor  
old sinner. When the message was  
over and the preacher offered an  
opportunity for prayer, this old con-  
ductor did not wait for a song but  
almost ran down the aisle with tears  
streaming down his face and said to  
the pastor: "You have told the truth  
tonight, I am an old lost sinner and  
I want you to pray for me." The  
conductor then started to turn and  
go back to his seat but the preacher  
held on to his hand and said, "Why  
not let us pray for you right now?"  
He agreed and they prayed there and  
then to God for this man. He went  
back to his cab without making any  
profession of faith, while he said af-  
terwards that he felt that a change  
had come that night. It was some-  
time before he took a stand for the  
Lord, but his associates and his wife  
realized from his conduct that some-  
thing had come over the old conductor.

One evening a lady was visiting in  
the home of the conductor, and after  
supper he went out into the porch  
and he heard this visiting lady and  
his wife discussing the change that  
had come into his life, his wife said  
that she believed that he had been  
saved. They came on out where he  
was, the wife put her arms about  
him and said to him, "Tell us about  
it; what has come over you, your life  
is different." With tears and emotion  
he held her the Jesus had saved  
his poor soul and that he was a  
Christian. "This brought on shouting  
from the dear wife who was a  
Christian, and soon the neighbors  
had gathered in to see what the trou-  
ble was and all were happy.

Soon he united with the church and  
lived a happy, consistent life after  
that. The engineer who related this  
story to us said that he was with  
him a year or so later, that they oc-  
cupied the same room in a hotel; and  
when the old conductor was ready to  
retire he said, "I never retire without  
prayers", and so they together went  
to God in prayer. Our friend then  
remarked: "Nothing but the grace  
of God could have wrought such a  
change on him." He was right.

### Notes and Comments

The Evangelistic Conference at  
Clinton last week was great. All  
who attended were happy and seemed  
to be greatly helped. The fellow-  
ship among the 60 and more pas-  
tors there was fine.

As others will give an account of  
the meeting I will give some sketches  
from the speakers:

Dr. M. O. Patterson—"I raise the  
question about praying for a definite  
number to be saved in a revival  
meeting or for pray for a particular  
person's salvation, is it scriptural?  
I merely raise the question for dis-  
cussion"—

"When we hear a man preach, we  
at once know whether he is a man  
of prayer or not. One of the greatest  
dangers in the building of the  
kingdom of God is the fact that we  
preachers have gotten too busy to  
pray."

Dr. T. W. Young—"Prayer with-  
out work is without power and work  
without prayer is ineffectual—Evan-  
gelistic meetings are divine enter-  
prises—The proclamation of the gos-  
pel is the divine method whereby we  
are to win men."

Dr. B. L. Davis—"The erring  
Christian is too religious to enjoy  
sin and yet too sinful to enjoy re-  
ligion—We are not attorneys for  
God, but His witnesses; we are not  
to defend Him, but to declare Him—  
That hell is eternal no Christian can  
or will deny, the Bible is clear on  
the fact". His address on 'The Black  
Background of Evangelism—the fact  
of Hell' was one of the strongest  
presentations of this question that  
we have heard lately.

Rev. A. A. Kitchens—"There are  
many obstacles to rural evangelism  
—Bad roads, tradition, sanitary con-  
ditions, the matter of remuneration  
and untrained ministry; but there  
are many joys in it—Quietude, ab-  
sence of show and display, the thrill  
of a pathfinder, the joy of preach-  
ing to your young people, the inde-  
pendence of preaching, giving bent  
to growing twigs and the ripened

fields of golden grain."

Rev. S. F. Lowe—"The only hope  
of the future South lies in evan-  
gelism—I do not believe that the reviv-  
al season is the best time to have  
your best personal work done—Why  
evangelism? Because it is carrying  
the best news to all the world."

Miss Mary Johnson, daughter of  
matron of Crestman Hall, sang a  
sweet solo, "His eye is on the Spar-  
row."

Rev. R. B. Patterson—"What is a  
message? It is a communication  
which involves three: The one who  
sent it, the messenger and the one  
to whom sent—We hear but little of  
Andrew, but he brought Peter to  
Christ, he brought a little boy to  
Christ and he brought the Greeks to  
Christ and doubt not that we will  
hear much of him at the judgement  
—It must be a message filled with  
love—love for God, love for lost  
souls."

Dr. B. H. Lovelace—"The older I  
grow and the more I try to preach  
the more keenly I feel the responsi-  
bility of preaching the gospel—I  
have never yet found out the secret  
of how to pray as I want to pray."

Dr. A. C. Watkins—"For twenty  
years I was a missionary in Mexico,  
and every Christian there would lead  
in public praying."

Dr. C. S. Henderson—"The old-  
time religion is all right provided it  
(Continued on page 12)

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## The Sunday School Department

### SUNDAY SCHOOL LESSON

June 16, 1929

Judah Taken Captive,  
II Kings 25:1-12.

(From Points for Emphasis by H. C. Moore)

**Golden Text**—Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14:34.

**1. The Price of Disobedience** was paid in the victory of Nebuchadnezzar of Babylon, one of the greatest generals in history. His reign of forty-three years was one of the most glorious in human statesmanship and achievement that the world had ever seen. Jerusalem had felt his power in 605 B. C. and acknowledged his sovereignty. But Zedekiah whom he left upon a vassal throne had rebelled and called upon Egypt to aid in throwing off the Babylonian yoke. And now the Babylonian army invades the Syrian states and lays siege to the Jewish capital. For a year and a half the siege lasted until famine stalked the streets and the king was like a worm in hot ashes. The Egyptians approached and though the Babylonians withdrew for a time, they soon returned to complete their deadly work. At last the walls were punctured by hostile battering-rams, a breach was made in the city, and the princes of the King of Babylon came in. Babylon was victorious. It was the beginning of the end.

**2. The Penalty of Disobedience** was illustrated in the fate of Zedekiah. The Jewish king knew that surrender was in sight, for already the foe was within the city limits and their princes were announcing military rule. Zedekiah determined upon flight, and so by night he left the city accompanied by his men of war and with all speed they proceeded eastward toward the Jordan hoping to reach the impregnable fastnesses beyond. The Chaldeans, however, made hot pursuit and overtook the fugitives twenty miles from Jerusalem on the plains of Jericho. At once Zedekiah was taken before Nebuchadnezzar, who at Riblah (said to be ten days' march northward), was directing simultaneous campaigns against Jerusalem and Tyre. The sentence which was passed by the great conqueror upon Zedekiah was immediately carried out: his sons and nobles were slain before his eyes; then his eyes were put out; then he was bound with chains hand and foot; and probably in a cage with a ring through his lips he was carried away to Babylon. Thus the double and strange prophecies were fulfilled that he should be "carried to Babylon" yet should "not see Babylon". And thus his sin had found him out.

**3. The End of Disobedience** was pictured in the destruction of Jerusalem. With ancient Oriental cruelty the victors turned greedily upon their prey. Jerusalem had fallen but it must be crushed so that fu-

ture rebellions will be impossible. The nobles are therefore slain. A fierce conflagration is started, consuming the palace, the best houses of the city, and even the Temple, that sanctuary which had stood for 470 years since Solomon's day. All who could be serviceable in servitude were then herded together and driven away to Babylon. Only the poor and the helpless were left in the land. The city was utterly devastated, the country was harried to bed-rock, and the temporal power of Judah was forever obliterated.

### NEWS FROM STATE TEACHERS COLLEGE

Of the approximate 1,300 students enrolled at the State Teachers College, nearly 650 are Baptist. The B. S. U. is working hard to get every one of these lined up in at least one of the organizations sponsored by the B. S. U. Council.

Due to several Council members going home for the summer the following have been selected to fill the vacancies: Maude Moseley, Vossburg, first vice-president; Julia Jones, Tylertown, second vice-president; Amy Lee Ethridge, Collinsville, secretary; Leona Thompson, Gloster, treasurer.

Nineteen are enrolled in the two study courses which are being given this week. The Plan of Salvation is being taught by Miss Wilma May, and The B. Y. P. U. Manual by the Student Secretary.

Sunday evening, June 2nd, the B. Y. P. U.'s elected new officers. We have five live unions now, and the work promises to be very successful for the summer. The presidents are: E. E. McCoy, Marietta, Eveready Union; R. L. Ladner, Saucier, Pennebaker; Irene Rutledge, Pontotoc, Sunshine; Thelma Lewis, Lowrey Union; and C. L. Clay, Service Union.

We are expecting to do Big things for the Master on S. T. C. campus this summer. Watch us.

—Eunice Middleton, Reporter.

### A NEW BOOK

Rev. G. W. Riley of Clinton is publishing a helpful Hand Book for preachers, Sunday School superintendents, B. Y. P. U.'s, and other Bible students. The title of the book is, "A Bible Study for Bible Students".

The subjects treated are, What Baptists Believe, The Holy Spirit, The Blood, The Absolute Security of the Believer in Christ and Gospel Music. This little book of about 100 pages will be off the press in a few days, and should be helpful to all who desire five Bible subjects.

"Bring me another sandwich, please."

"Will there be anything else?"

"Yes, a paper weight. That last sandwich blew away."—Webfoot.

We are told that "this year's world's out-put of motor cars will run into millions". We are glad of this hint and will try our best not to be one of those millions.

Rustic (to conductor): "Which end of the car do I get off?"

Conductor (politely): "Whichever end you prefer; both ends stop."

Lantern Operator (before the lecture): "And what about signals?"

Lecturer: "The same as with most operators. If I knock on the floor once, it means 'Next slide'; if I knock twice, it means 'Put it in again the other way up'; and if I knock three times, it means 'What are you at you idiot?'"—Punch.



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JUNE 28-JULY 5

Get full information by writing  
FRANK H. LEAVELL,  
161 Eighth Avenue, North,  
Nashville, Tennessee.

## The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Gen. 42

It was a long way from Joseph's old home in Canaan to the land of Egypt, but after a while his father, Jacob, living in the midst of his eleven sons by the famine felt obliged to send them, all but the youngest, down into Egypt where they heard there was food. This company of brothers, now mature men, do not think in their journey of the young brother whom they had treated so cruelly twenty years before, but the rough treatment of the great governor, as he accuses them of having come to spy out the land, and insists that they send for the youngest brother of whom they tell him, makes them think of this son, and feel that their present distress is because of this. I think that when Joseph failed to tell his brothers who he was, he was trying to find out if they still hated him, or if they had been sorry for the dreadful way in which they had treated him. So the story goes on, like a made-up story, and Joseph finally consents to keep Simeon, and send the others home after the young brother! On their way home, they were astonished and scared to find in the sack of one of them money that they had paid for the grain they carry. Their hearts sank, and they didn't know what to make of it. The old father at home, when they told him all they knew of it, was deeply troubled, and when each one on opening his sack found in it his grain money, given back, they were all afraid. "You are taking away all my sons", said the old man: "Joseph is gone, and Simeon is left in Egypt, and now you would take my baby, Benjamin". What a strong pledge that is that Reuben gives, that if he does not bring back Benjamin, his own two sons may be killed. But Jacob knows this would bring no comfort, and he cannot yet consent to give up his dear youngest boy. Next time we will see how it came about that Benjamin went, with his father's consent.

My dear Children:

I'm hoping to hear these days of a great many bird houses being made by our Circle boys, and to receive some excellent accounts of how you made yours. Tell exactly how to do it, for I don't know a thing about it.

The "drive" for Miss Gladys is going on pretty well, but not as well as it might if you set your hearts on it. I am trying to do my part: I made a contribution last week, and this week we have one from Bettie Toy Lipsey, who is black-eyed and round cheeked, with a dimple in one of the cheeks, and close kin to me. Now, you must do your part, and we'll soon build this fund of ours up.

I'm pleased to know from several letters that our Bible Study is being used. I hope that many more of you are being interested in the stories found in Genesis, and particularly just now, in the story of Joseph, petted son, hated brother, slave, prisoner, and Governor.

Much love to all, from,

Mrs. Lipsey.

Pascagoula, Miss., May 25, 1929.  
Dear Mrs. Lipsey:

I am the secretary of the Sunbeam Band here, and we have decided to give \$2.25 to the orphans, which is half of the money in our treasury. Our Sunbeam Band has the Bonnet Baby Chart, and we are trying to get it colored and in place. We have 28 or 29 members. We have our meetings the fourth Sunday of every month. We often take fruit and flowers to the sick and shut-ins. With love, Jane Price.

I saw a Bonnet Babies drill at Gulfport two or three weeks ago, Jane dear. It was mighty cute. I see you have an extra good band. Thank you so much for the money, and come again soon.

Cleveland, Miss., May 27, 1929.  
Dear Mrs. Lipsey:

I am writing you for the first time. I am a little boy 8 years old. I will be in the third grade next session of school. I like to go to school just fine. I like to go to S. S., too. I have 3 big sisters and 1 little sister. She is sweet, too. And I have 3 big brothers. I help Mother at the house and help Father at the field. Come on little boys and don't let the little girls get ahead of us, helping the little orphan children. I am sending 10c for the orphan children. Your new friend, Perry Griffin.

If the little boys would work against the little girls, we should have an exciting time, shouldn't we, Perry? and maybe get right many dimes. Thank you for yours.

Magee, Miss., May 28, 1929.  
Dear Mother Lipsey:

May I have a little space on your page again as one of your own? I am happy to be one of your members. Dear children, we have a dear Mother Lipsey that means much to us, especially to me. I enjoy the letters, but above all I enjoy the Bible Study each week, and the way we can help the little orphans and Miss Gladys Andrews. So I am sending 10c for Miss Gladys Andrews. Love to all, Winnie Wade.

I thought it was about time for you to come again, Winnie. Thank you for the help for Miss Gladys. And thank you, too, for the love you show.

Meridian, Miss., June 2, 1929.  
Dear Mrs. Lipsey:

I am a little girl 4 years old. My Grandmother says I may join The Children's Circle, as I want to help Miss Gladys, our B. B. I. girl, as we love the school. My grandparents were reared in La., and will always love that State. I have two little sisters named Laura Joyce and Vera Glenn. One is 2 years old, and the other one 2½ months. She is the sweetest baby in the world, as we all think. I have three aunts, my Mother's sisters, Carrie, Lucile and Doris. My Daddy has two sisters, Vera and Queen. They live so far away I do not get to see them very often, but I love them just the same. My Aunt Carrie is a school teacher. I know all my letters and can count to fifty. Am sending 25c and hope to see my letter in the Record. Your little friend,

Virginia Lucile Hall.

When you go to school, Virginia, you will be ready to go right to work, won't you? The next thing is for you to learn the capitals of the States—Mississippi, Jackson; Tennessee, Nashville, you know.

Clara, Miss., June 3, 1929.

Dear Mrs. Lipsey:

My Papa and Mamma take The Baptist Record, and I read The Children's Circle. I always want to read the paper first, and if Papa wants it first sometimes he tears the page the letters are on out for me. I am the only child in the family. I have no brothers nor sisters living. I am 13 years old. I told Mamma I was going to write you and see if I could join your Circle. May I join it? I want to go in with your consent. I have a big old doll about 2 ft. tall. I cannot send any money this time, but will try to next time. I wonder if you all have had much rain in

Jackson. We have done here in Clara. I live about 1/3 mile from S. S. I go to S. S. every Sunday. My S. S. teacher is Miss Bessie Davis. You might know her. She was my school teacher, too. She was the very best teacher I ever had. We are all having bad times with our crop down here. I am going to describe myself. I have fair skin, dark hair, blue eyes. Me and Mamma have 20 biddies. We did have 50 and the hogs caught them and ate them all but 20. We did not know it till Saturday, and we shut her up. I have for my pets 3 big pretty cats, Tom boy, Teabo boy and Migor girl, and one big pretty red cow. Her name is Red, and two pretty calves, Boss and Brister. They both are steers. We have a yoke now. We can go to preaching in the ox wagon now, Ha! Ha! Your new friend, Mattie Shoemaker.

I see you are quite a joker, Mattie. Write to us and tell us how the calves pull, when you go to church behind them.

1220 Washington Ave.,

New Orleans, La., May 27, 1929.

Dearest Mr. and Mrs. Lipsey:

Please forgive me for not writing you more often. It is not because I do not think of you and am not grateful. New Orleans is a great mission field in itself. The field here is white unto harvest, and the laborers are few. I am planning to stay here this Summer, and do all I can in mission work. I am teaching a class in S. S. at one of our Baptist churches right in a Catholic center. It is sure a hard place to work, but a great opportunity. I am also teaching a class in the Italian Baptist Mission and expect to help in one of the Daily Vacation Bible Schools to be held in June. I am so sorry that our street services had to be stopped when school closed, for we were reaching so many people. I sure love B. B. I., and am so thankful that the Lord opened up a way for me to come here. I expect to graduate this coming session. I feel that this coming session will be the greatest year we have had yet. The Lord has blessed us in a wonderful way here in our practical work, and I feel that greater things will be accomplished and more souls will be won to Christ. Wishing you great success in the Lord's work, I am, sincerely and gratefully yours,

Gladys Andrews.

My "paper children" and I, as well as Dr. Lipsey, are always glad to hear from you, Miss Gladys. We wish there were some work open for you in our State.

Meridian, Miss., May 28, 1929.

Dear Mrs. Lipsey:

Here comes the 12 yr. Juniors of 41st Ave. Baptist Church. We enclose \$1.00 for Miss Gladys. Our S. S. teacher is Mrs. M. Rainer; Mary Charles Howell, President; Thelma Curtis, Treasurer; Helen Hartzog, Secretary. We hope to hear from you through The Baptist Record.

Respectfully, 12 Yr. Juniors.

We like the children's page in The Baptist Record. Think you are doing a great work. May the Lord bless you. Respectfully,

12 Yr. Juniors.

I thank you, my dears, for the nice gift, and very much for the kind words. You must be sure to come again when you can.

Mashulaville, Miss., May 29, 1929.

Dear Mrs. Lipsey:

I wonder if you will let a little country girl enter your happy Circle. I am a little girl 8 years old. I have one sister and two brothers. The oldest one is married, so there is only one brother at home. I am in the third grade, and my teacher's name is Miss Kinard. I go to S. S. every Sunday I can. My teacher's name is Mrs. Alford. My Mother takes The Baptist Record, and I enjoy reading the children's letters

very much. This is my first time to write and I hope to see my letter in print. I will send some money for the B. B. I. girl next time. I will close with best wishes and love to all. Your little friend,

Jewel Hunter.

We are always glad, Jewel, to have new members come in, and we welcome you to our Circle. Write again.

Sylvarena, Miss., June 3, 1929.

Dear Mrs. Lipsey:

I am a little girl 9 years of age. I have black eyes and long curly hair. I have 2 sisters and a tiny baby brother 3 weeks old. He is my pet. We have not named him yet. We want a pretty name, so I am asking you to suggest a name. I go to S. S. every Sunday. My teacher's name is Mrs. Eula Houston. She is a cousin of mine, and I love her dearly. School is out, and I was promoted to the fifth grade. My teacher's name was Miss Evelyn Ward. She married not long ago to Mr. Kid Upton. The blackberries are ripe now. I want to help Mother can a lot, for jam is good in lunch at school. Your little friend, Emma Ruth Smith.

I am so sorry, Emma, that your letter came in too late to go into the contest. It closed a week ago, and now another is on. I'm so sorry. But you must enter the next.

Carthage, Miss., May 2.

Dear Mrs. Lipsey:

I wonder if you can find room in your Circle for me. I am 12 years old, and am a blonde. Will be in the sixth grade next year. Our school was out April 19th. I made a doll set out of cardboard. Inside you will find 5c for orphans and 5c for B. B. I. girl. All cousins write to me.

Louise Taylor.

I wish you all could win the prize, Louise, but maybe you will next time. We are obliged for the money.

Cleveland, Miss., May 26, 1929.

Dear Mrs. Lipsey:

May I join your Circle of boys and girls? I am sending 10c for the orphans, for I love little boys and girls that have no father and mother. I am 7 years old and in the second grade. I have 3 little sisters, one of them is dead, and two brothers. I have 2 pet kitties. Mrs. Lipsey, 3 little girls and myself in my room were chosen to go up in an airplane by the pilot. We liked coming down better than going up. Your little friend,

Sallie Gene Griffin.

You are a brave little girl, Sallie Gene, to go up in an airplane. You beat me. Thank you for the money.

A colored porter in a hotel was asked why rich men usually gave him small tips, while poor men were liberal.

"Well, suh, boss, I don't know, 'cept the rich man don't want nobody t' know he's rich, and the po' man don't want nobody t' know he's po'."

—Journal of Education.

A young man arrived home after having received the degree of M. A. for graduate work at college.

"I suppose Robert will be looking for a Ph.D. next," said a friend of the family to the father.

"No," was the reply, "he will be looking for a J. O. B." —Brooklyn Eagle.

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Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Insist upon DAISY FLY KILLER from your dealer. HAROLD SOMERS, Brooklyn N. Y.

**"ANOTHER TRIP TO THE COAST"**

On the 15, day of May Bro. D. W. Smith and the writer arrived at Moss Point, where we spent two weeks with Bro. W. A. Murray and the good people of East Moss Point Baptist Church. We found the tent on the ground with plenty of seats arranged for, and the meeting well advertised. We found Bro. Murray with a heart full of love, and plans made for a great soul winning campaign. Right here let me say that Bro. Murray is one of the most lovable, and congenial pastors to be found anywhere. He has a vision world wide and a compassioned soul for the lost and the cause of Christ.

In spite of school programs, bad weather, and a revival meeting going full sway at the Methodist Church, we had a fine congregation the very first service with much interest manifested. Interest grew from day to day until the old tent was filled to its capacity. Large delegations came from other places 50 to 75 miles away.

Bro. Murray is a great believer in personal soul winning, therefore, we organized and went out after the lost. We visited many, many homes, held many interviews with individuals, and led many to Christ. God was very good to us and honored our services many times. Seventy two were added to His church, several others made a profession of faith in Christ, and many consecrated their lives for a closer walk with Him.

At the last service the entire

**HEALING  
HUMANITY'S  
HURT****A True Hospital Story**

Charity work done in this hospital during April cost us \$2,936.93. Not a dollar of that money came from denominational funds. Individuals sent us a little more than \$600 during the month. The balance was earned from patients who pay full rates.

We are trying to develop among Southern Baptists a hospital consciousness—a sense of obligation and privilege. The hospital asks nothing for itself, but only for others—poor, sick, suffering others.

We are not allowed to make public appeals for money—that would violate the plan of cooperation: and we are for the denominational plan of cooperation. We publish these stories only for the information of our Baptist brethren. And we suggest it as a great opportunity for service.

**A DOLLAR WILL HELP****SOUTHERN BAPTIST  
HOSPITAL**

New Orleans, Louisiana

church promised to back up the pastor in all his efforts to carry out the plans of the Master.

We can never forget our trip to Moss Point, with the great experiences we had, the fine spirit of Bro. Murray, and his good wife, the hospitality shown us by all the people, and the royal entertainment we received in the home of Mr. and Mrs. Spencer, with their little daughter, Clara Virginia.

We appreciate the fine cooperation of the people, the Choir, and the fine spirit of the young people and the "Booster Choir". May God bless and lead them in a great way is our prayer.

P. S.—The meeting is going in full sway at Leakesville.

—Atley J. Cooper.

"Given great occasion to the enemies of the Lord to blaspheme." (II Sam. 12:14)

The Southern Baptist Convention at Memphis made a serious mistake when it set a precedent; encouraging all the churches to depart from the teachings of God's word, to practice open rebellion, if not actual defiance to God, in admitting women to the platform for public speaking.

It is a shame that God's own people are so fickle, that they, through their zeal for expediency, will depart from the teachings and commandments of God's own inspired word, and through their willful disobedience give occasion to the enemies of the Lord to blaspheme the holy name of God, making fun of His work.

God's rebuke to David through the prophet Nathan, after he had willfully disobeyed God's command in the double crime of murder and adultery, brought out the fact that David's sin had "given great occasion to the enemies of the Lord to blaspheme" (II Sam. 12:14). Sin is sin in the sight of God. Murder and adultery seem more horrible to us, but to depart from God's teaching, setting up a practice or custom, which is direct, wilful disobedience to God's commands is as bad in God's sight as was Saul's sin in usurping the priesthood for the sake of expediency; or of David's sin for the purpose of satisfying the lust of the flesh.

The Devil is God's enemy, and he always has henchmen who are glad to act for him in grabbing every opportunity to blaspheme. So, I am not surprised to find in the "Letters to the editor" column, in the Commercial Appeal of June 7th, blasphemous words from the pen of Mr. Bob Lyle, citing the action of the Convention. Here are his words: However, it is an encouraging sign when even the Baptists begin to ignore the Bible to the extent of allowing a woman to speak at a Baptist Convention. "In spite of the Bible, people are becoming more civilized". How sad! I am afraid that Southern Baptists have made a mistake—in officially admitting women to the platform of the Convention for public speaking—which will cost us more than the Carnes tragedy.

—J. E. Heath,

Winona, Miss. (R. 6)

**MACON BAPTISTS ACTIVE**

I have just finished a week of training with the Macon Sunday School. It has not been my pleasure to work with a more loyal group in many months than these people. Out of eighteen teachers and officers, fifteen entered enthusiastically into the work. One of the remaining three was sick and the other two were out of the state. Dr. L. B. Morris is superintendent of the school and as a result of the week's work, he will have the pleasure of presenting fourteen Administration diplomas to his workers.

Brother R. D. Pearson is pastor of the church and is leading his people in a noble way. During his brief pastorate of less than two years, he has received fifty-five members into the church. He baptized six people at the mid-week service just prior to the training school as a result of personal work. Dr. E. F. Wright of West Point and Bro. Joe Canzoneri of Clinton are assisting the Macon Baptists in a meeting this week. Let us rejoice with these faithful workers in their success and pray for their continued progress.

—Wyatt R. Hunter.

Mrs. Austin C. Crouch and Miss Elizabeth G. Cullen are drawing cards for Castalian Springs.

Mrs. Austin C. Crouch of Nashville, Tenn. comes to our Assembly at Castalian Springs as a delightful surprise to our Primary Workers. Mrs. Crouch has been recommended as doing the most beautiful and constructive Primary work of any one available. We are happy to announce that each morning at 9:00 she will lead a conference on that phase of Sunday School work.

Miss Elizabeth G. Cullen of Memphis, Tenn. is known by many Elementary workers in our State. She has been with us in some local training schools, and the people were greatly helped by her efficient and effective teaching. Our Elementary workers will be pleased to know that she will conduct a conference each morning at 9:00.

A large number of our Elementary workers are expected at Castalian Springs, and for this reason we have invited these two most splendid workers to lead their conferences.

Artist: "This picture took eight years of work."

Friend: "That's a long time to devote to one painting."

Artist: "Well, it took six days to paint it and the rest of the time to sell it."—Pearson's Weekly.

(Continued from page 9) is old enough, not twenty-five or fifty years old, but as old as Abraham, Moses, Elijah, Paul and Christ."

Dr. P. I. Lipsy:—"I have never seen a time when we could get the people to pray that something did not happen, and I have never seen a day of fasting that was ineffectual."

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September 3, 1929

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One of the three standard senior colleges belonging to Mississippi Baptists.

For more than half a century Blue Mountain College has been an outstanding center of Christian influence.

Exceptional faculty of experts trained in the best colleges, universities, and conservatories of America and Europe.

The town of Blue Mountain contains the two highest elevations in Mississippi, one of which is the beautiful hill known as "Blue Mountain". It is on the slope of this hill that the College is situated.

Campus of forty acres, with springs of pure freestone water flowing about one hundred thousand gallons daily. Swimming pool and concrete tennis courts on the campus. College golf links adjoin the campus.

Three beautiful brick buildings erected in 1928. Two brick dormitories are operated on the self-help plan where students may reduce their expenses considerably.

More than two thirds of the rooms in our four dormitories were reserved by check during the month of May for the regular session beginning next September. It seems certain that we shall not be able to accommodate all the students who will apply for admission.

Write for new catalogue.

LAWRENCE T. LOWREY, President

## B. Y. P. U. Department

*"We Study That We May Serve"*  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi



Dr. Landrum P. Leavell, loved by thousands of young and old the world over, now lamented by that same vast throng. He passed to his heavenly reward on Tuesday evening, June 4th, and now in his exalted place in heaven wears a bright crown bedecked with many rare jewels that represent the unselfish, unparalleled service he has rendered his Lord and his fellow beings during his years of service as leader. Baptist Young People had no better friend, Southern Baptists had no better leader, Christianity had no better example, the world had no better citizen than he. He was a Southern Gentleman, courteous and kind. He loved the beautiful in nature and book. He loved souls and never tired of working that they might be saved. He was a true friend. He was my friend. He will be missed my many, but by me more than all. "God's finger touched him and he slept". Heaven is richer because he is there. "Heaven gives its favourites early death." To me none greater than he has lived since Christ, and I loved him.

—Auber. J. Wilds.

### The Assembly Orchestra

Many are just counting the days before time to load up the old flivver and start for Castalian Springs. June 25th is the date set for the opening session, that evening meal will be the first and we all want to be there for that. It's Tuesday that is the 25th. NOW its interesting to know that we are going to have an assembly orchestra. Mrs. Eddleman of Webb says that her boys and friends from in and around Webb are planning to be there with their instruments and we are asking all others who play to bring their instruments with them and we will have one grand band. Now don't forget that banjo or whatever it is you play. Bring it along and join in. ANOTHER THING (as Mr.

Andy Gump would say) Mr. Scotchie McCall is to have charge again of the outdoor recreation and we know what that means. Swimming, Boating, Fishing, Base ball, Volley ball, tennis, Horse shoe pitching, Croquet and most anything you want in the way of play all afternoon. and the best kind of program has been planned for the inspiration and study hours. REMEMBER about twelve dollars will be all the money you will need to have to spend the full time with us there, that gives you room and board pays your registration fee, gives you all assembly privileges and gives you a dime or two to spend. "It Aint Long Now", and THEN its SEVEN BIG DAYS AT CASTALIAN SPRINGS, three miles west of Durant. Your union should get a program this week.

### Pascagoula

A work from Pastor Sullivan tells of the splendid work being done in the B. Y. P. U. at Pascagoula. They are also planning a new house of worship and are making ample provision in the building for their Training Work. We remember having one of the best District B. Y. P. U. Conventions we have had at Pascagoula just two years ago. They know how to entertain a convention all right, and that means they know how to do BIG things.

### YOU WON'T BE SORRY IF YOU TAKE THE TIME TO READ THIS

At no time in recent years have the hearts of messengers to the Southern Baptist Convention been more genuinely stirred than at the Chattanooga session of the Convention, under the appeal of a thirteen-year-old negro girl, who was redeemed from slavery by a missionary, won to Jesus Christ, and is now being educated in America to prepare herself for missionary work among her native people in Africa.

Think if it: A negro girl, born in heathendom, won to Christ and educated to the point where at thirteen she could speak eloquently and sway a great gathering of white Baptists as few speakers have been able to do.

She spoke during the hour devoted to the American Baptist Theological Seminary for the education of negro preachers, at the invitation of Dr. O. L. Hailey, field secretary. Her thrilling story, in part is as follows: "Mr. President, Officers and Members of the Southern Baptist Convention: I am thankful to God for this opportunity of saying a word to you on behalf of my unfortunate kindred, my brothers and sisters whom I have left behind. Just a few years ago I started off life in Dark Africa in the republic of Liberia. I am of the Bassa tribe. My parents were heathen. So I lived the first years of my life, but thank God for the missionary who rescued me at the Baptist Industrial Mission, Grand

## Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,  
Hattiesburg, Miss.

Bassa, West Africa. But for this missionary, I would be a heathen, not dressed as you see me now, but naked, both body and soul.

### Was Rescued by Missionary

"It was a missionary of the Foreign Missionary Board of the National Baptist Convention, the Rev. D. R. Horton, working among the Bassas, my tribe, in Liberia, West Africa, who was used of the Lord to save me. I was a poor little helpless girl in the arms of my heathen father, ready to be sold to another raw heathen man, and would have been taken back into the bush, where my future would have been hopeless under a cruel master; but the good missionary overheard the conversation and bargaining that was being made for my life. Through Christ he pitied me and intervened in the conversation. When he could not prevail with my father not to sell me, he took \$20 of the money of his foreign mission board of the National Baptist Convention and purchased me, not to be a slave, save for Jesus and the redemption of my people.

"For a while I stayed in the mission and then was brought to this country just a few years ago. Here I was put in a beautiful home and God gave me another mother and father, not heathen this time, but beautiful Christians. Then I had access to a good church, a good Sunday School, and nice clothes and books, and everything I needed have been given me through the goodness of God, and through these great influences I am what I am.

### Millions Are in Heathen Slavery

"But, O, think of the millions of dear boys and girls who started off life the very same year that I did, but who are still youder in heathen darkness! My sisters and brothers, in thousands of villages! The missionaries did not reach them, thus they have been sold. They are now heathen. They have no lovely houses; they have never slept in a bed; they have never sat at a table; they have never had their hands on a book; a church they have never seen; they know not how to pray; their hair is uncombed; their bodies are undressed; they are wandering in darkness.

"I have been told that many of your misionaries have gone to other lands, some to Dark Africa, to help

other tribes that I know not of, but today I am pleading with you on behalf of the thousands and thousands of boys and girls of my own tribe.

"I believe the Lord has brought me to America, that I might come to ask you in his name to help my people, that they might have nice day schools, Sunday schools, homes, churches, books and clothes just as I have, and do pray for me that I may be kept of the Lord, and may be properly trained and then sent back to give my life for the redemption of my people. For their sake, I plead with you. Won't you help? God bless you."

A new Senior B. Y. P. U. has been organized at Leland, Mississippi. Sunday night, June 2, the following officers were elected: President, Margaret O'Quin; Vice-President, Otto Jenkins; Secretary, Frank Marble; Bible Readers Leader, Laverne Brown; Group Leaders (Captains), Stanley Dean and Estes Mason.

All the young people of Leland are wide-awake and ready to work. Representatives will be sent from the Junior Intermediate and Senior Unions to the District Meeting in Greenville which begins June 20.

The new Senior union will be named next Sunday night. The new officers will hold their first program planning meeting Wednesday night, and expect to plan interesting programs for a month in advance. As soon as the union grows a little more another group will be added, and other officers will be elected as needed.

"How's your wife coming along with her driving?"

"She took a turn for the worst last week."

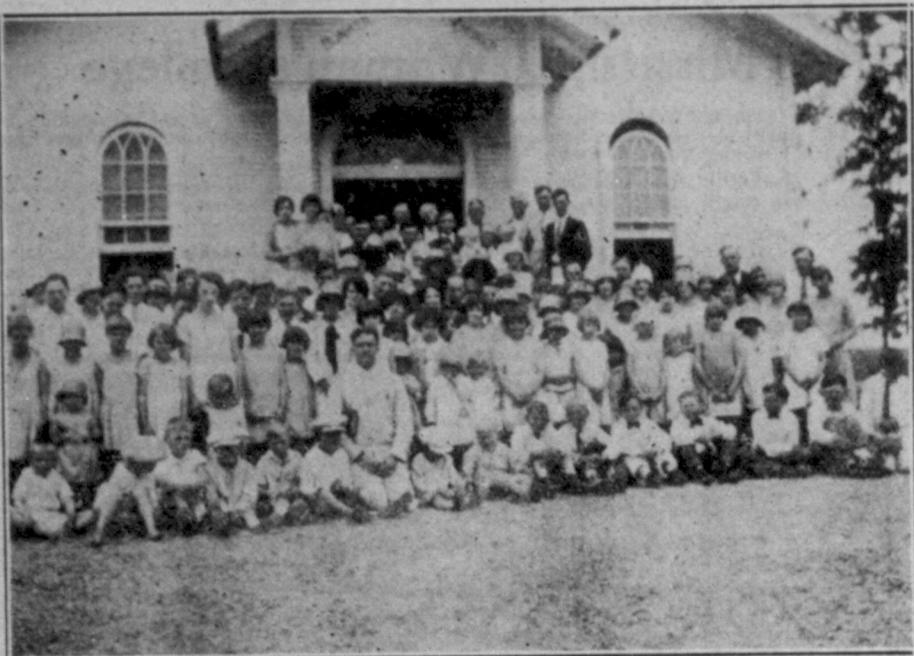
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SANATORIUM**

EL PASO, TEXAS



BUNKER HILL BAPTIST CHURCH

Bunker Hill Church is far out in the country, so far that we can hardly hear a train blow on a still morning. Yet, the songs of the birds in the tree tops, the rippling brooks, the songs of the plowmen on the hill-side, the flowers and grasses in the valleys, and other beauties of nature give joy and a song in the heart, far more than does the rumbling city life.

In this wholesome atmosphere, we heard the Charming Voice of Jesus say GO. We then, arose and went about our Father's business. We built and equipped a modern church—a five thousand dollar one—with rooms sufficient to care for all phases of the work. Then, we organized all B. Y. P. U.'s, Adult, Senior, Intermediate, Junior and then organized the "little ones", all of which are going on in a great way. This was finished in 1926—

the building and organizing.

The church then revolutionized the Sunday School. We graded it, Departmentalized it and started on. A few months later—Sept. 1st, 1927, the church decided to go to full-time. Since that date we have maintained a full-time church. We paid last year to all causes \$2,400.

A few months ago we elected a prominent citizen of Marion County, and a very active member of our church, Bro. M. C. Conerly, as superintendent of our Sunday School. With this great host of fine young people, and with a vision broad and deep, a zeal for the Master's work, and a passion for the lost, he went to WORK. In May the Sunday School reached the standard of A-1 S. S.

We are going on and on and ON. Help us with your prayers.

—L. T. Aultman, Pastor.

#### WHO WILL PAY THE COST

By Louis J. Bristow, Superintendent

I have before me a letter from the President of the Baptist Bible Institute, asking that we care for a young woman student, free of charge. She is already in the hospital, having had an emergency surgical operation a week ago. President Hamilton says, "She has been without financial resources during the last session. x x x She is deserving of confidence and help."

Of course, the Southern Baptists will gladly care for her. There will be considerable expense involved, and I am writing of this case only to lay before the denomination our situation. I deem it our duty to take care of this young woman who is unable to pay the cost of the necessary hospitalization to save her life. I regard such work as a Christian ministry. The girl is only one of the many thousands of such cases.

But the question arises, "Who is to pay the cost of this case?" The cost in this particular case will be something like six dollars per day. Who will pay it? The hospital owes more than half a million dollars on its construction and cost; and the money we receive from co-operative funds only little more than pays the interest on that debt. The

churches do not send us anything with which to pay the cost of caring for charity cases.

For more than a year we received help from the New Orleans Community Chest, but we have been cut off there, not having received a cent since last October, and we have no prospects of ever receiving anything more from that source. No

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church, organization or individual sends anything regularly. We have no endowment and no income for free work.

However, we are expected to do free work, and if we should refuse to take care of this young woman who attends the B. B. I. or any other such needy case, the management of the hospital would be severely criticized. We are not permitted to make appeals for contributions, and no provision is made for any regular income from any denominational source.

Who is to pay the bill of this girl and others like her?

We are told to make brick, but are given no straw.

New Orleans, June, 1929.

#### THE COLISEUM PLACE BAPTIST CHURCH GETS READY FOR DIAMOND JUBILEE

By Shelton Gambrell Posey, Pastor

The Coliseum Place Baptist church entered upon the last month of seventy-five years of heroic and sacrificial service in the city of New Orleans, with the most enthusiastic meeting probably held in any year of her history, Friday evening, May 31, launching a campaign of preparation for the celebration of the Seventy-fifth Anniversary of her organization, July 3, 1854. About one hundred people were gathered in the lower auditorium for the purpose of finally setting up a committee of one hundred to raise funds with which to meet the outstanding obligations of the church before Diamond Jubilee week, June 30-July 7, is entered upon.

\$10,000.00 is the objective of the committee of one hundred, and friendly solicitation will be carried on in the city and out of the city for the raising of this objective.

Because of her long history of mission and benevolent service in the city and in the world, The Coliseum Place Baptist church has a unique appeal to her friends on the occasion of her Diamond Jubilee Anniversary. Her former members are scattered all over the world, and many are prominent in the affairs of both church and state, in many nations of the world. Left in the downtown area during the marvelous expansion of the city of New Orleans in the last twenty-five years, her problems have increased as well as her opportunities magnified many fold. The financial objective in the pre-jubilee campaign, if realized, will enable the church to overcome in a large measure her financial problem and readjust herself to the necessary downtown program for the future.

The Coliseum Place Baptist church has the only Baptist broadcast station in the city, and her service through this wonderful scientific channel touches the lives of thousands throughout the city and country and brings spiritual blessings to invalids, shut-ins, and countless numbers of people prevented for one reason or another from attending her services personally. The station is W. A. B. Z., "The Station With a Message" owned by The Col-

iseum Place Baptist church, and operated by Chas. B. Page, an active member and deacon in the church.

The Coliseum Place Baptist church also renders a unique service in behalf of the Spanish speaking people of our city. She has a regular organized Spanish department under the pastoral care of Isaiah Valdivia, of Chile, who has served in this capacity as an associate pastor since 1926. Mr. Valdivia conducts regular preaching services on Sunday and mid-week services during the week in the same manner and time as the regular English services of the church are held. More than ten Spanish speaking countries are represented in the congregation of the Spanish department. This is the only organized effort by Baptist people in the state of Louisiana in behalf of the Spanish people of the state. It is unique in the fact that it is an advanced step in mission methods, since those who desire membership in this department are received and recognized as regular members of The Coliseum Place Baptist church, which church provides them an opportunity for worship and service in their own language. This is more in keeping with the New Testament spirit and method of preaching the gospel to the people of different tongues and nations. The work was inaugurated by Miss Olympia Fletes of Spanish Honduras, about four years ago. Miss Fletes recently returned to the city from college and is again a member of the church and worker in the department.

On Friday night, June 28, a round-up meeting will be held to receive the reports of the one hundred and gather the returns from the pre-jubilee financial campaign. On Wednesday night, July 3, Dr. M. E. Dodd, pastor of the First Baptist church of Shreveport, nationally and internationally known Baptist figure in Southern Baptist life, will deliver the Jubilee Anniversary address and rededicate the property of the church to the service and glory of Jesus Christ.

#### A RESTFUL OUTING

Come ye yourselves....and rest awhile. Mk. 6:31

So said the Master after a period of strenuous labor. Heeding such necessity a group of ministers and laymen, responding to the very generous courtesy of Mr. Chas. DeJean Packing Company, Biloxi, spent May 27-31 on a fishing cruise in Gulf Coast waters. We spent two nights in Louisiana waters, one in Mississippi waters and one in Alabama waters.

Bro. DeJean led the party. The good ship "Twin Sister", Elisha Miller Captain, and Paul Quave engineer, is a two mast auxiliary schooner carrying a 24-horse power Lathrop engine. She carried us safely through though she pitched somewhat in a rough sea south of Ship Island during which pitching one of our party was struck on the head by the main boom and another "fed the fishes". Several others got slightly sick, but the fishes did not

Thursday, June 13, 1929

## THE BAPTIST RECORD

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benefit by it.

Dr. Culpepper thought himself a poor marksman because he couldn't hit the other side of the sea, and Pastor Richardson shot up much ammunition and got nothing. Drs. Denham and Mosely ran a race to see which could lose the most bait.

Strange as it may seem the whole time passed without a mosquito appearing on board. Mosquito bars were superfluous. Whether Sir Mosquito considered theological blood too strong or the south wind too brisk remains undetermined; but he has the unfeigned thanks of the party for remaining in seclusion. Some of the party reported seeing a few while rambling on Horn Island.

We caught more fish than we could use and many had to be thrown overboard. However, only one of any considerable size was caught. That was a ten-pound redfish caught by Paul Quave in a cast net in shallow water. That night on deck Dr. Moseley was tried in Kangaroo court for claiming that he caught said redfish on his hook. Big fish were about, for many lines were snapped and hooks lost with the proper accompanying exclamations. But no Jonah was at hand.

The generous hearted DeJean had provided a full larder, but carried no anti-Volstead. He said our experience proved that any group of men can have a pleasant outing and plenty of fun without any "booze". Cooking and serving were necessarily in primitive style and the learned and dignified doctors laid

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BLUE RIDGE ASSOCIATION  
Blue Ridge, N. C.



aside conventionalities and declared that spaghetti tasted as good from a knife as from a fork.

Every man did his share of the work whether cooking, dishwashing (and Bryan Simmons in an adept in that art and is some clown), deck cleaning, fish scaling, sail hoisting, anchor weighing, or whatnot. Nobody worked till there were "corns" in his hands, but there appeared a superfluity of sun blisters and long whiskers. Bro. Bass is so accustomed to being surrounded by woman at Woman's College that he got lonesome and wanted to go home. Bro. Coulter was the only man aboard that could make a decent cup of hot chocolate.

We got far enough out in the Gulf to be out of sight of land. This was a new experience to most of us. One time our boat drifted aground while the very efficient and alert Captain Miler was regaling the company with deep sea stories and "all third class passengers" had to "get out and push".

The weather was fine all the way, barring a strong south wind part of the time.

A phenomenon very interesting to most of us and worthy of remark here was the phosphorescence in the water off Petit Bois Island, southeast of Pascagoula, Thursday night. Every wave crest, every oar stroke, every moving fish near the surface; the waves after every boat, every swish of the hand in the water, appeared as a flash or streak or sheet of fire.

Before retiring each night songs were sung, Scripture quotations were recited, and some one led in prayer, remembering those who made our outing possible, the folks back home, and all our Lord's causes. Then all lay down to dream of a wonderful catch on tomorrow.

Many practical jokes were played, and there was much laughter, deep breathing, surf bathing, rambling, hiking, fishing, shell gathering. It was restful and recreative—a rare treat. Every man left business and cares at home and for the time was more out of touch with the world than if he had been on an Atlantic liner, for there was neither radio nor wireless.

The party consisted of our genial host Chas. DeJean, Deacon E. Miller of Biloxi Second Church, his son-in-law Paul Quave, and a Presbyterian elder L. F. Gunn—all of Biloxi; R. F. Bass, Business Manager Mississippi Baptist Woman's College, Hattiesburg; and the following ministers: Dr. W. E. Denham, Pastor Carrollton Ave. Church, New Orleans, and Professor of Old Testament Interpretation in Baptist Bible Institute; Dr. A. G. Moseley, late of Old Ministers Relief and Annuity Board, Biloxi; Dr. J. P. Culpepper of Pearl River College, Poplarville, and Pastor at Lyman; R. T. Coul-

ter, Pastor rural churches Poplarville; J. N. Miller, Pastor First Church, Wiggins; H. D. Walker, Pastor rural churches, Gulfport; Bryan Simmons, State Evangelist Mississippi Baptist Convention Board; and W. C. Hamil, Pastor Handsboro and Second Biloxi Churches.

The second night out we organized adopting the name "DeJean's Bums". Denham was elected chairman, Hamil secretary-reporter, E. Miler captain, Quave engineer, DeJean Commissary, Bass chief cook, Simmons chief dishwasher, Walker general waiting boy with J. N. Miller assistant (and there was some complaint as to their faithfulness to duty); Moseley electrician (and thereby hangs a tale), Culpepper chief deck cleaner, Gunn song leader, Coulter pumper, Richardson gunner.

The DeJeans are royal entertainers. Their home is a haven of rest to every Christian worker. They love to have their friends come and make themselves at home. It is one of those unusual homes where one feels at ease and abundantly welcome. Mrs. DeJean and Mrs. Heir served lunch to the party just preceding embarkation and sent us aboard with a mouster cake for dessert.

Before landing on return a resolution was vociferously adopted thanking Mr. and Mrs. DeJean, Mrs. Hair, Elisha Miller, Paul Quave, Mr. Gunn, and all others who in any way contributed to the pleasure and success of the expedition.

Next year, hasten!

—W. C. Hamil.

Official reporter.

MISSISSIPPI—Those who reported as having completed the Daily Bible readings for January-February—  
March, 1929

Irl Alexander  
Johnny T. Alexander  
Melvin Bevins  
C. B. Childres  
Donald B. Crawley  
Violet Grissom

Corinth  
Corinth  
Corinth  
Corinth  
Corinth  
Corinth

Harold Hamm	Corinth
Lois Haney	Corinth
Freda E. Hinds	Corinth
Connie Mai Holms	Corinth
Milton Maddox	Corinth
Mary Sue Medford	Corinth
Dora Lucile Messner	Corinth
Paden Nash	Corinth
Sara Frances Nolen	Corinth
Estelle Pegg	Corinth
Carmen Sharp	Corinth
Andrew Sweat	Corinth
Annie May Thompson	Corinth
J. B. Thompson	Corinth
Leander Thompson	Corinth
Mary Ann Turner	Corinth
Virginia Turner	Corinth
Christine Wright	Corinth
Bobby Young	Corinth
Dancy Baker	Meridian
Wilbur Brucker	Meridian
Adeline Donald	Meridian
Mrs. E. A. Eastburn	Meridian
Mary Elkin	Meridian
Rufus Emmons	Meridian
Annie Ruth Fountain	Meridian
David L. James	Meridian
Mrs. Jamison	Meridian
Avis Kimrell	Meridian
Mary Lassiter	Meridian
Elizabeth Parke	Meridian
Barney Rozier	Meridian
Lora Blanche Shoff	Meridian
Carl Webb	Meridian
John Weems	Meridian
Crystine Armstrong	New Albany
Roscoe Bryson	New Albany
Mary E. Cole	New Albany
Elizabeth Ferguson	New Albany
Eason Loden	New Albany
Lawrence Loden	New Albany
Maxine McClellan	New Albany
Elna Smith	New Albany
Tchula Mae Spruill	New Albany
Addie Lou Williams	New Albany

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(Continued from page 8)		NOXUBEE COUNTY ASSOCIATION		Mt. Zion		2.00
LEBANON ASSOCIATION		Concord	10.00	.....	.....	4.36
Clyde	15.00	Macon	2.40	.....	.....	4.00
Good Hope	7.35	Vernon	2.55	.....	.....	2.00
Hattiesburg Main St.	.....					.....
Zion Hill	9.50					3.80
	27.20		12.55	2.40		57.94
LEE COUNTY ASSOCIATION		OKTIBBEHA COUNTY ASSOCIATION		SMITH COUNTY ASSOCIATION		OLD VOL
Oak Hill—Brewer	.....	Adaton	2.00	.....	.....	
Plantersville	7.25	Bethesda	6.00	7.40	Pine Union—Cohay	
Pleasant Valley—Chesterville	13.40	Liberty	14.00	.....	Ted	
Tupelo First	580.57	Maben	25.00	.....		
Verona	5.81			47.00	36.40	
	35.05			7.40	SUNFLOWER COUNTY ASSOCIATION	
	19.21				Indianola	
LEFLORE COUNTY ASSOCIATION		Crowder	11.55	.....	Nora Smith Memorial—Dwiggins	
Birdie	2.85	Good Hope	5.00	.....	4.70	27.00
Greenwood 1st	520.35	Longtown	1.65	.....	Ruleville	2.00
Sidon	60.00	Pilgrims Rest	15.51	.....	Sunflower	13.00
Vance	13.00	Pope	5.00	12.00		5.00
Walnut	11.40	Sardis	37.60	60.13		
	39.10	Union	6.00	.....		
	586.70	White Oak	3.38	.....		
	60.00			85.69	TALLAHATCHIE COUNTY ASSOCIATION	
LIBERTY ASSOCIATION				72.13	Charleston	
Falling Creek	3.00	PEARL RIVER COUNTY ASSOCIATION			New Goshen	
	3.00	Carriere	5.00	.....	Spring Hill	
LINCOLN COUNTY ASSOCIATION		Oakhill	5.42	.....	Sumner	
Brookhaven	405.75	Picayune	69.00	.....	Webb	
Heucks Retreat	10.00					
Mission Hill	10.35	PERRY COUNTY ASSOCIATION				
Mt. Moriah	15.00		79.42	.....		
Mt. Pleasant	3.00	PIKE COUNTY ASSOCIATION				
	441.10	McComb Central	35.00	33.39		
MADISON COUNTY ASSOCIATION		McComb East	31.50	.....		
Canton	12.00	McComb First	449.13	.....		
	12.00	Mt. Zion	4.50	.....		
	12.00	Progress	41.90	.....		
		Summit	400.00	.....		
MARION COUNTY ASSOCIATION						
Columbia First	220.00	962.03	33.39			
East Columbia	50.00	PONTOTOC COUNTY ASSOCIATION				
Improve	9.00	Woodland	30.05	24.51		
Kokomo	5.55	Bethel	.....	35.00		
	5.40	Cherry Creek	2.00	2.00		
	229.00	Furrs	7.50	.....		
MARSHALL COUNTY ASSOCIATION		Pontotoc	87.65	85.00		
Byhalia	25.65	Toxish	19.66	.....		
Clear Creek	4.75					
New Harmony	2.30	PRENTISS COUNTY ASSOCIATION				
Potts Camp	20.30	Booneville	79.32	26.54		
	27.35	Mt. Olive	5.00	.....		
MISSISSIPPI ASSOCIATION						
Galilee—Gloster	20.34	84.32	26.54			
Gillsburg	23.74	RANKIN COUNTY ASSOCIATION				
Mt. Olive	28.55	Briar Hill	.....	6.40		
Mt. Vernon	14.88	Clear Branch	.....	3.20		
Stephenson	25.00	Mt. Creek	16.00	.....		
	112.51	Rehoboth	6.00	.....		
MONROE COUNTY ASSOCIATION		Star	11.25	.....		
Harmony	1.95	Union	5.00	.....		
Smithville	56.28					
	58.23	RIVERSIDE ASSOCIATION				
MONTGOMERY COUNTY ASSOCIATION		Belen	10.00	.....		
Bethlehem	8.50	Clarksdale	149.27	.....		
Bethsaida	3.50	Dundee	.....	6.00		
	12.00	Jonestown	25.00	.....		
MT. PISGAH ASSOCIATION		Marks	200.00	.....		
NESHOBIA COUNTY ASSOCIATION			384.27	6.00		
Neshoba	8.18	SCOTT COUNTY ASSOCIATION				
	8.18	Hillsboro	.....	5.03		
NEWTON COUNTY ASSOCIATION		Hopewell	31.58	.....		
Mt. Vernon	18.35	Lake	.....	10.00		
Bethel	49.95	Line Creek	1.00	.....		
Chunky	4.10	Morton	55.00	24.94		
Clarke—Venable Memorial	30.00					
Newton	10.00	SIMPSON COUNTY ASSOCIATION				
	98.30	Braxton	87.58	39.97		
	14.10	D'Lo	.....	3.00		
		Macedonia	1.80	.....		
		Mendenhall	41.58	Miscellaneous		